

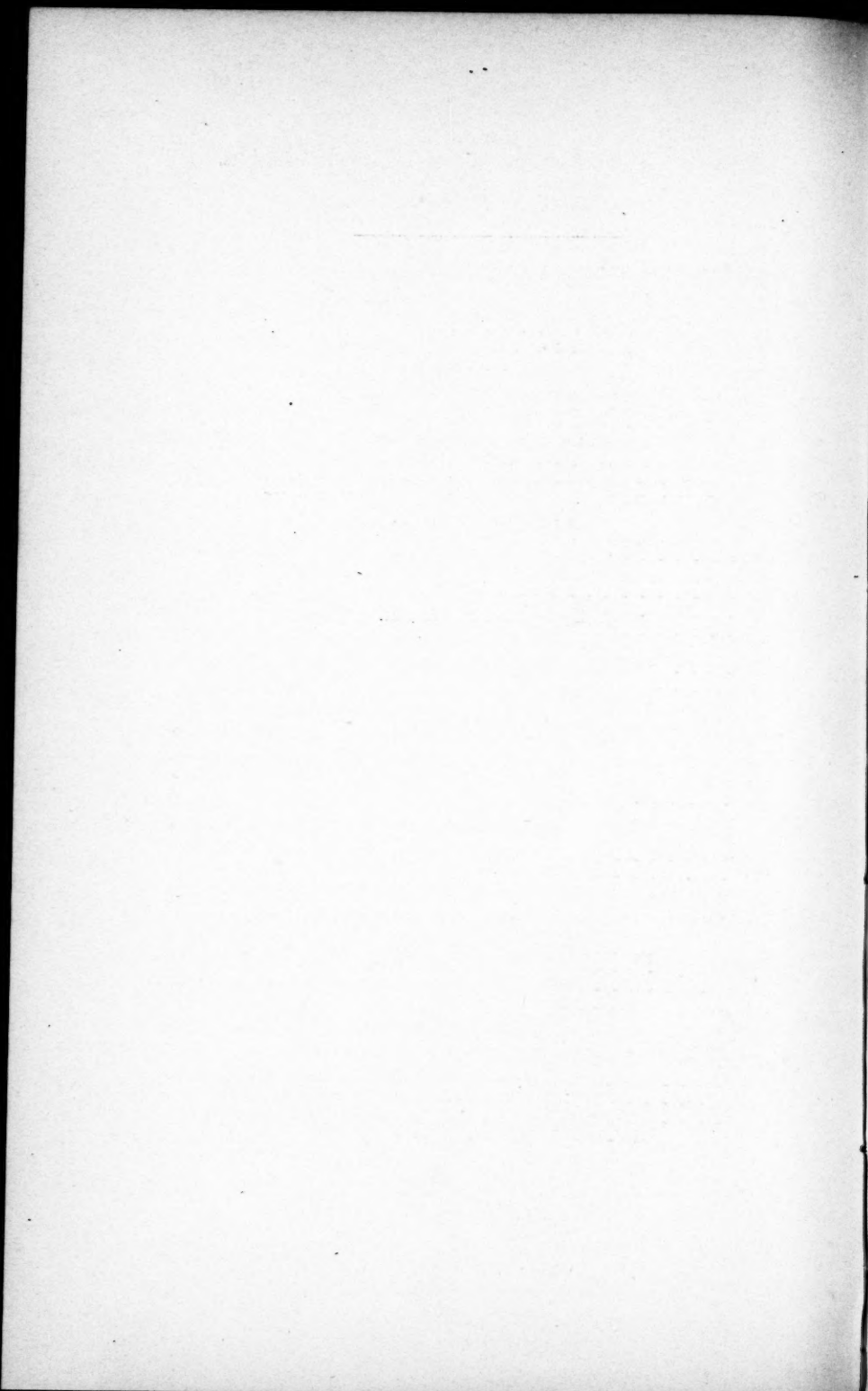
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*PĀLI BOOK-TITLES AND THEIR BRIEF  
DESIGNATIONS.*

BY CHARLES R. LANMAN.



## PĀLI BOOK-TITLES AND THEIR BRIEF DESIGNATIONS.

BY CHARLES ROCKWELL LANMAN.

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**Purpose and scope and outcome of this article.** — Its purpose is to devise a system of brief designations of the titles of Pāli books. By books are meant both printed and manuscript books. The abbreviations intended are such as may properly be used in a lexicon or in the apparatus criticus of a text-edition or in technical works on Pāli and Buddhism.

The scope or range of the article includes the canonical books of the Tī-pitaka (Sutta-pitaka, Vinaya-pitaka, Abhidhamma-pitaka), many of the miscellaneous uncanonical books (like the Visuddhi-magga), and especially the Pāli commentaries (by Buddhaghosa and Dhammapāla) on the books of the canon, and the supercommentaries. Just after Table II comes a discussion of the principles by which the new designations should be and have been determined. To these principles, for convenience of reference, I have given the name of Canons. Especially important is Canon 5, and under this are discussed the most essential features of the system. After the Canons comes a series of Comments on the individual abbreviations proposed. The paper ends with an attempt to devise a good system of designations for the manuscripts, for the use of the editors of texts.

**Outcome.** The proposed designations are : for the first 4 Nikāyas, the uniliterals, D., M., S., and A. ; for the 15 books of the Khuddakanikāya, the biliterals, Kh., Dh., etc. ; for the Vinaya and the 7 books of the Abhidhamma, the trilaterals, Vin., Dhs., Vbh., etc. ; and for the miscellaneous uncanonical books, the quadrilaterals, Dpvṇ., Mhvṇ., Miln., Visu., etc. As to the commentaries (mostly by Buddhaghosa and Dhammapāla) on the 27 books of the canon : the use of all fanciful titles must be abandoned ; the commentaries must be spoken of, for instance, as "commentary on the Dīgha" or "Dīgha-commentary," and be designated by adding to the abbreviation of the name of the text the abbreviation "cm." for the word "commentary" (thus, "D.cm." for "Buddhaghosa's commentary on the Dīgha-nikāya"). A supercommentary is to be designated by an added † (thus, D.cm.†). The manuscripts are to be designated, according to the characters in which

they are written (Burmese, Cingalese, Kambodian, Siamese), by a group-letter (B, C, K, S) with an exponent (Arabic numeral or small Roman letter). A group of mss. is to be designated by the group-letter without the exponent: thus, B means all the Burmese authorities. — It will be convenient to have a Table of Contents.

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**Organization of science.** — Whatever may be thought of the economic or political or moral results of the work of such "captains of industry" as Carnegie or Rockefeller, one thing is certain: the efficiency of their great business organizations, the United States Steel Corporation and the Standard Oil Company, is nothing less than marvellous. Professor Hermann Diels, in his admirable treatise<sup>1</sup> entitled *The Organization of Science*, has set forth much of what has already been done to further the progress of science by united human endeavor; but his exposition makes very clear how little has been done, in comparison with what should have been done. It is a moderate statement to say that, if the business of a great American railway or steel manu-

<sup>1</sup> In *Die Kultur der Gegenwart*, 1, i. 591-649.

facturing company were conducted as unsystematically and wastefully as are many of the most laudable undertakings of philological science, such a railway or company would be speedily overwhelmed by bankruptcy. The Director of the Astronomical Observatory of Harvard College, Professor Edward C. Pickering, has recently called the attention of his colleagues far and wide<sup>2</sup> to the tremendous gains in the progress of that science which would be made possible by the organization of a central bureau through which the useless duplication of observations and of researches might be avoided and comprehensive plans be made and laid before the numerous eager workers whose labors are now more or less misdirected and wasted.

**Organization as applied to Oriental studies.** — No sane scholar will for a moment underrate the value of individualism and of individual initiative. But the question remains, How may those invaluable factors in the advancement of knowledge best be brought into well-directed and harmoniously organized activity and so most fully utilized? An Oriental Society, even the strongest, is not strong enough for this task; nor even an International Congress, of which the meetings, albeit frequent, are always too preoccupied and hurried. The most helpful agency would seem to be the Union of the great National Academies. But the undertakings (such as an edition of the *Mahā-bhārata*) with which that Union can as yet concern itself are limited in number and of large scope. Accordingly, it behooves us, meantime, to make as much use as possible of the Journals of the Societies in the task of urging scholars to unite in a common method touching this and that and the other matter of common interest.

**Need of a new Pāli dictionary.** — This is a need most keenly felt by all students of Southern Buddhism. The admirable work of Childers was completed in 1875. It is very hard to get, for the unsold remainder of the edition of the first half of the work was destroyed in a conflagration. And it is far behind the times, for, in the generation that has since lapsed, there have been published most of the books of the *Tipiṭaka*. Not only do we have European editions of the *Vinaya-piṭaka* from the hand of Oldenberg, and of most of the *Sutta-piṭaka* and *Abhidhamma-piṭaka* from Rhys Davids and his collaborators in the Pāli Text Society; even the East is awaking to the needs of the day, and we have the Bangkok edition, in Siamese letters, of the *Vinaya* and *Abhidhamma* entire, and of all of the *Sutta-piṭaka* except the *Jātaka* (already published by Fausbøll), the *Apadāna* (a considerable text),

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<sup>2</sup> In A Plan for the Endowment of Astronomical Research, No. 2, published by the Observatory, 1904.

and the six brief texts *Vimāna-* and *Peta-vatthu*, *Thera-* and *Therīgāthā*, *Buddha-varṇsa* and *Cariya-piṭaka*. Moreover, a new Bangkok edition in Kambodian letters is reported to be under way, although I have thus far failed to elicit answers to my inquiries about it.\* But this is not all. There stand actually on my shelves not less than forty-seven volumes of the new Rangoon editions of *Tipiṭaka* books and commentaries in Burmese letters. Twenty of them are from the Hanthawaddy Press and cover all the *Vinaya* and *Abhidhamma*, while of the *Sutta-piṭaka* they contain most unfortunately only the *Digha-nikaya*. In short, they give largely the texts of which we already have good editions and leave out much of that of which we are most in need. Twenty-six are from the P. G. Mundyne *Piṭaka Press* and contain *Buddhaghosa's* commentaries and various *Tīkāś*.<sup>3</sup> Childers's dictionary is hardly to be had for love or money; and, if it were, it is wholly inadequate for reading the vast amount of texts since published. A new one must be made.

**Result of lack of organization as concerns the dictionary.**—Reverting to the matter with which we began, it is safe to say that within the last twenty-five years good and efficient labor has been expended by competent scholars upon the work of gathering materials for a Pali dictionary, of an amount which would have been amply sufficient to produce a good dictionary if only it had been properly organized. As it is, B has unwittingly duplicated part of A's labor; C, part of B's; and so on; and we are about where we were when we started, and all for lack of some central organization. This is a pitiful result, and is due to a state of things of which we Indianists ought to be thoroughly ashamed.

Some forty odd years ago a beautiful melody from Weber's *Frei-schütz* came to be used in the church-choirs of some rather remote New England villages. The ultra-conservatives were scandalized and remonstrated: "Shall the sons of Belial possess themselves of our holy altars?" "Not so," answered the innovators; "say rather, 'Shall the devil have a monopoly of all the good tunes?'"<sup>4</sup> In like manner (without suggesting any likeness between business and deviltry), why should mercantile undertakings have the monopoly of good organization? or again, why should, for instance, that excellent periodical, *Collier's Weekly*, with its very wide circulation, avail itself of the advantages

<sup>3</sup> The other volume contains the *Buddhist Acta Sanctorum*, *Buddhaghosa's* commentary on the *Dhammapada*. Here is a splendid chance for a young man to win his spurs in exploiting this rich mine of Buddhist legend.

<sup>4</sup> Substantially the same remark is attributed to Whitfield in R. Southey's *Life of Wesley*, 2, 374 (London, 1858). \* See Postscript, p. 707.

of good typography, and send out its lucid and forceful articles, all the more lucid and all the more forceful because of the admirable form in which they are presented? while some learned writer on some Oriental topic presents his lucubrations with an indifference to ready intelligibility and to the rules of logical and typographical clarity which we might call at once sublime and ridiculous, if our whole force of will were not required to resist the temptation to profanity?

**Need of agreement as to designation of book-titles.**— Without adequate funds,<sup>5</sup> Professor Rhys Davids is now bravely trying to supply the new dictionary. Before that is printed, it is manifestly of the utmost importance that scholars should agree upon some uniform system of designating the Pali texts and of abbreviating their titles, which shall be so well-considered and easily mastered as to command the general assent of Pali scholars and come into use not only in the dictionary, but in general technical works on Buddhism and Pali literature. A scholar has to handle a score or perhaps scores of different works in a single day, and ought not to be perplexed and hindered by the uncertainties entailed by lack of uniformity.

What I have just said is something that sorely needs to be said, even if it is not new. Long ago, in speaking of the preliminaries for the Dictionary, JPTS.1886, p. xiii., Rhys Davids observed: "For such work it is of importance that scholars should, when abbreviations of the titles are desirable, use the same or similar ones. I therefore venture to suggest that Piṭaka Texts might, in most cases, be referred to by one or two letters, and the subsequent texts by three." And again, JPTS.1896, p. 102, ten years later: "It is very desirable for dictionary work, and for notes to text, to have short abbreviations, on which all scholars shall agree, for the titles of Pali books. The use of different abbreviations by different scholars causes confusion, and is a hindrance to memory. I therefore venture to submit to my co-workers the following scheme. And I should be glad to receive, for publication as soon as possible, any suggestions upon it."

"The principle adopted is that all Piṭaka texts should be designated, as far as possible, with one letter, and later texts with three letters. It is indeed impossible to adhere strictly to the one and the three. But it is possible to preserve a practical distinction of the kind, and to have all the most important and longest of the Piṭaka

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<sup>5</sup> With sufficient money to maintain a staff of young but properly trained readers for several years and (what is an inexorable necessity) an adequate organization of their labors, I believe it would be quite possible to produce a good Pāli dictionary within a reasonable time.

texts — those which are most often quoted — marked with a single letter that is easy for scholars to identify."

**Citations in antiquity. The Greeks.** — Herodotus, speaking (at ii. 116) of the wanderings of Paris, cites Homer's mention of them, and cites it, not as occurring "at Iliad vi. 289-292," but as occurring "in the exploits of Diomedes," ἐν Διομήδεος ἀριστείῃ. Thucydides (at i. 9), to prove Agamemnon's power at sea, cites a line of Homer, not as occurring "at Iliad ii. 108," but as occurring "in the handing down of the sceptre." Lucian, in one of his very frequent references to Homer (at Charon, § 7), speaks of Κύκλωψ, meaning by that word the last part of what is now called book ix. of the Odyssey. Indeed, for citing Homer, the titles (ἐπιγραφαί) of what are now books or parts of books were often used in antiquity (see Aelian, *Varia historia*, xiii. 14). We might still cite Iliad xxi. as μάχη παραποτάμιος, and the last part of Odyssey xii. as βόες Ἑλλίου; but all this is too cumbrous and lacking in precision for modern technical works.

**Citations in antiquity. The Hindus.** — One of the commonest ways of referring to the ancient texts is by the phrase "Because it says thus and so in the Sacred Word," iti gruteḥ. So iti mantravarṇat. Certain hymns of the Rig-veda have traditional names (made from their opening words) by which they are cited. Thus, x. 9 is the Āpohiṣṭhiya; and the Āitareya-āranyaka (at p. 37, ed. Bibl. Ind.) speaks of i.165 as the Kayāṣubhiya. The Kauṅika-sūtra (at 47.12) refers to Atharva-veda ii. 12 as "Bharadvāja's cleaver." In the commentary to the Vedānta-sūtras, Ṣaṅkara's citations from older texts are simply multitudinous.<sup>6</sup> They imply a stupendous knowledge of memorized texts which rises far above the necessity (under which we Occidentals labor) of "looking the passage up."<sup>7</sup> Hence his references are commonly vague,<sup>8</sup> and made with a simple grūyate or smaryate. It suffices him to cite a certain text, now (as at iii. 2<sup>41</sup>) by the familiar title Bhagavad-gītā, and now (at ii. 3<sup>48</sup>) by the title Iṣvara-gītā. But at iii.1<sup>17</sup>, for instance, with more precision than usual, he cites the famous question "Knowest thou how it is that the other world does not become overfilled?" (Ch. up. v. 3<sup>8</sup>) as occurring in the "Doctrine of the Five Fires."<sup>9</sup> This vast

<sup>6</sup> Over 2500, I judge; see Deussen's *System des Vedānta*, Citaten-Index.

<sup>7</sup> Cp. my Notes on the Externals of Indian Books, in Hertel's *Panchatantra*, HOS. xi., pp. xix. end, xxi.

<sup>8</sup> See Deussen, *ibid.*, p. 36.

<sup>9</sup> The old *Bibliotheca Indica* ed. does not give the precise references, but they are most conveniently given by the admirable new ed. of Dhūpakar and Bākṛe (Bombay, 1904), and I mention this fact as showing that European needs are coming to be considered in India, and as well illustrating the progressive attitude of the Nirṇaya Sāgara Press.



knowledge included even texts which have not come down to us. Thus at ii. 3<sup>49</sup> he cites as part of an "Atharvan Brahma-sūkta" the verses *brahma dāṣā brahma dāsā brahmāiveme kitavāḥ*, which do not appear even in Bloomfield's Concordance.

Saṃyā, in his preface to his Rig-veda commentary (Müller's 1st ed., p. 2, l. 10), cites the famous passage, "I study, exalted one, the Rig-veda," etc. (Ch. up. vii. 1<sup>2</sup>) ; but he indicates its provenience in a merely incidental way, by introducing it with the words, "The Chandogās cite a speech of Nārada to Sanat-kumāra," etc. And so, in his comment on x. 129.2, he indicates the locus of a verse which he quotes from the Kāṭha Upanishad, merely by the words "It is handed down by the Kāṭhas," Kāṭhāir amṇayate.

The Jātakas, as they appear in the Bharhut sculptures of 250 B.C., are exceedingly instructive. The scenes of the stories are chiselled on the rails or medallions, and the titles are inscribed above or below them. Many of these scenes have been certainly identified<sup>10</sup> with tales of the Jātaka-book, and it is a most illuminating fact that the incised titles often fail to correspond with the titles as we know them from Fausböll's text. Thus the story which appears in Fausböll's text (1.295) as *Andabhūta-jātakaṃ*, appears on the medallion<sup>11</sup> as the Yaṇ brahmaṇo avayesi jātakāṇ, the title for the sculpture being made from the first pāda of the gāthā, Yaṇ brahmaṇo avādesi (i. 293). The *Nacca-jātakaṇ* of the text (i. 208) appears in the inscription as *Haṇṣa-jātakaṇ*, plate xxvii. 11. The well-known story of the Banyan deer is alluded to in the *Milinda* (p. 203 top), and the substance of it is given by Hiouen-Thsang,<sup>12</sup> and it is called in the text *Nigrodha-miga-jātakaṇ*, but on the sculpture (plate xxv. 1), simply *Miga-jātakaṇ*. This is all as natural as can be.

**Buddhaghosa's citations.**—The tradition is that Buddhaghosa's commentaries are a recast of the old Cingalese commentaries in vogue at the school of the "Great Minster" of Anurādhapura in Ceylon. In his *Dhamma-saṅgaṇi* commentary, *Attha-sālini*, he cites "the ancients," "the commentary-teachers," "the commentaries," and so on, *Nāgasena* (of the *Milinda*) by name, and in particular also his own *Visuddhi-magga* frequently, and his own commentary on the *Vinaya*.<sup>13</sup> In his *Visuddhi-magga* he cites all the first four *Nikāyas* by their general

<sup>10</sup> See Oldenburg, *JAOS.* xviii. 183-201 (1897), and Rhys Davids, *Buddhist India*, p. 209.

<sup>11</sup> A. Cunningham's *Bharhut*, plate xxvi. 8; Hultzsch, *ZDMG.* xl. 76.

<sup>12</sup> *Si-yu-ki*, book vii., near beginning; Julien, 1, 361; Beal, 2, 50.

<sup>13</sup> The details are given by Mrs. Rhys Davids in her *Buddhist Psychology*, p. xxiii. Cp. Davids's *Introd. to Milinda*, *SBE.* 35, pp. xxvii.-xxxvi.

titles (Dīgha, etc.), but also very commonly by the specific title of the sutta in question: thus, at i. 982, *Brahmajāle* (=D. I. 1); at xxi. 654, *Paṭṭhapaḍa-suttante* (=D. I. 178). — Of the *Khuddaka-nikāya*, he cites *Udāna* and *Niddesa* and *Paṭisambhida-magga* by name (the last, twenty-five times), but none of the rest except *Sutta-nipāta* and *Jātaka*. These he cites not by the general title, but by the special title of the sutta or *Jātaka-tale* in question: thus, in quoting a couplet from *Sutta-nipāta* i. 8<sup>a</sup>, he says (ix. 36) simply *yaṃ ca Metta-sutte . . . tiādi vuttaṃ*. It is most instructive to note that in citing, for instance, the *Rātana-sutta*, he cites it (at xiii. 166) as a well-known and much-used text (a *paritta*), and does not care whether we think of it as constituting *Sutta-nipāta* ii. 1 or as *Khuddaka-paṭha* vi (ed. Childers, p. 6 or 314). — Of the *Abhidhamma* books, he cites four, *Vibhaṅga*, *Kathā-vatthu*, *Dhātukathā*, and *Paṭṭhana*. The *Vibhaṅga* he cites perhaps<sup>14</sup> oftenest of all, and mostly by that title, but sometimes by chapter-titles, thus, iii, iv, and v, as *Dhātu-vibhaṅga*, *Sacca-vibhaṅga*, *Indriya-vibhaṅga*. — Typical forms of *Buddhaghosa's* citations are the following: "Such indeed is the opinion of the *Dīgha*- and *Sanyutta*-professors. But the *Majjhima*-professors will have it that . . ." *Idaṃ tava Dīghabhaṇaka-Sanyutta-bhaṇakanāṃ matanṃ: Majjhimbhaṇaka pana . . . icchanti* (viii. 952). Similarly, *Evaṃ tava Dīghabhaṇaka: Majjhimbhaṇaka paṇ'āhu . . .* (viii. 1179). *Evaṃ tava Majjhimbhaṇaka: Sanyuttabhaṇaka pana . . . ti vadanti* (xiii. 541).

**Requirements for a good system of citations.** — The essential parts of a citation are two, — the title of the book and the indication of the place in the book. The requirements of a good system are ready intelligibility, brevity, convenience, and precision. The first three concern especially the abbreviations of the titles, and the last two concern the indication of the place. Moreover, to be readily intelligible, the abbreviations must be unambiguous and easily remembered. It is evident that the citations of the ancients fail to meet most or all of these requirements. And, as appears in the sequel, the like is true of the abbreviations that have hitherto been in use among Pāli scholars. I have good reason to hope that the designations here proposed will prove to be so suggestive and so easily remembered as to win general acceptance.

**Indication of the place in the book.** — This is a subject which I should like to discuss at length if it were not so hopeless. An extreme

<sup>14</sup> This *Vibhaṅga* is liable to confusion with the *Vibhaṅga* of the *Vinaya* and is in fact so confused in an Index of Proper Names in the *Visuddhi-magga* made, I presume, by an amanuensis of H. C. Warren.



example of the harm done by ignoring the native divisions of a work is seen in Grassmann's Dictionary to the Rig-veda, where the hymns are numbered from 1 to 1017, with entire disregard of the historically most important division into mandalas. It is a lamentable fact that usable minor divisions are indeed often lacking in the Pali prose books, as in the Vinaya or the Visuddhi-magga. The minor divisions (chapters and paragraphs) of Oldenberg's Vinaya were made by the editor. In metrical texts or texts of mingled verse and prose which show minor divisions in native mss., the editors have often treated those divisions so unpractically and unclearly as to render it very inconvenient to make practical use of them. Thus it would be far better to cite Dhamma-pada by vagga and stanza (for with this method we need not mention the edition), and the Sutta-nipāta by vagga, sutta (pucchā), and stanza, had not Fausbøll numbered the stanzas consecutively.<sup>15</sup> And the Siamese ed. gives no usable indication of the minor divisions.

It would seem, therefore, that, until the editiones principes are replaced by better ones made with more regard to the needs of Occidental students, we must content ourselves by indicating the place in the book by stating the volume (and edition) and page. The place on the page may be indicated by stating the number of the stanza (a poor makeshift) or (better) by designating the four quarters of the page as a, b, c, and d.

**Indication of the title of the book.**— This part of our problem is not affected by the shortcomings of the editors. The abbreviations are given in the following table (Table I), opposite the titles concerned. Apart from the Vinaya, the canonical books are given in the usual order, and then follow the post-canonical books, first the *vaṃsas*, and then the "other books," in alphabetic arrangement. I earnestly beg my colleagues to criticise my proposals most rigorously and to send me any suggestions of improvement, in order that I may be enabled, if necessary, to publish my list soon again in revised form for the use of lexicographers and of editors of texts.

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<sup>15</sup> The numbering in his own translation does not even coincide with that of his own text!

TABLE I. — NEWLY PROPOSED ABBREVIATIONS,  
UNILITERALS, ETC.

## 1. Uniliterals. — First four Nikāyas.

D. Dīgha-nikāya.	[Add the number of the volume (1, 2, 3) and page.]
M. Majjhima-nikāya.	[Add the number of the volume (1, 2, 3) and page.]
S. Saṃyutta-nikāya.	[Add the number of the volume (1, 2, 3, 4, 5) and page.]
A. Aṅguttara-nikāya.	[Add the number of the volume (1, 2, 3, 4, 5) and page.]

## 2. Biliterals. — Khuddaka-nikāya: 15 books, 3 pentads.

Kh. Khuddaka-pāṭha.	Vv. Vimāna-vatthu.	Nd. Niddesa.*
Dh. Dhamma-pada.	Pv. Peta-vatthu.	Ps. Paṭisambhidā.
Ud. Udāna.	Th.1. Thera-gāthā.	Ap. Apadāna.
It. Iti-vuttaka.	Th.2. Therī-gāthā.	Bu. Buddha-vaṇsa.
Sn. Sutta-nipāta.	Jā. Jātaka.	Cr. Cariyā-piṭaka.

## 3. Triliterals. — Vinaya-piṭaka. Abhidhamma-piṭaka.

Vinaya. Oldenberg's ed.: 5 vols.	Abhidhamma: 7 books.
Vin.3. Pārājika, etc.	Dhs. Dhamma-saṃgaṇī.
Vin.4. Pācittiya, etc. Bhikkhunī-vbh.	Vbh. Vibhaṅga.
Vin.1. Mahā-vagga.	Dhk. Dhātu-kathā.
Vin.2. Culla-vagga.	Pug. Puggala-paññatti.
Vin.5. Parivāra.	Kvu. Kathā-vatthu.
	Yam. Yamaka.
	Pṭṭ. Paṭṭhāna.

\* Nd.1. = Mahā-Nd. Nd.2. = Culla-Nd.

## 4. Quadriliterals. — Uncanonical books.

1. The Vaṇsas.	Kacc. Kaccāyana's Grammar.
Anvṇ. Anāgata-vaṇsa.	Khus. Khudda-sikkhā.
Gnvṇ. Gandha-vaṇsa.	Jinā. Jinālaykāra.
Cuvṇ. Culla-vaṇsa.	Jinc. Jina-carita.
Thvṇ. Thūpa-vaṇsa.	Nett. Netti-pakarāṇa.
Dāvṇ. Dāthā-vaṇsa.	Peṭa. Peṭakopadesa.
Dpvṇ. Dīpa-vaṇsa.	Pgdp. Pañca-gatī-dīpana.
Povṇ. Porāṇa-vaṇsa.	Miln. Milinda-pañha.
Bovṇ. Bodhi-vaṇsa.	Mūls. Mūla-sikkhā.
Mhvṇ. Mahā-vaṇsa.	Yogā. Yogāvacara Manual.
Sāvṇ. Sāsana-vaṇsa.	Visu. Visuddhi-magga.
2. Other books.	Sdhs. Sad-dhamma-saṅgaha.
Asln. Attha-sālinī = Dhs.cm.	Sank. Sandesa-kathā.
Abhp. Abhidhāna-ppadīpikā.	Samp. Samanta-pāsādikā = Vin.cm.
Abhs. Abhidhammattha-saṅgaha.	Sumv. Sumaṅgala-vilāsinī = D.cm.

**Previously proposed abbreviations.**—The critic who would pass judgment upon the abbreviations proposed by me, and upon the principles which guided me in determining them, ought first to consider the various sets of abbreviations previously put forward by Pāli scholars, and the principles (so far as there were any) by which those scholars were guided. With this in mind I studied half a score of such lists, or more, and found, in the first place, that there were almost no such guiding principles, and, in the second, that no argument for a thorough-going discussion of the subject could be more convincing than a simple typographical juxtaposition of some of the abbreviations of some of these lists with all their maddening perplexities.

**Bibliography of 14 lists of abbreviations.**—The necessary bibliographical notes for each list follow, with certain general comments. The abbreviations themselves (not all) will then be tabulated in Table II, p. 676. Specific comments on this and that one may best be given in the notes on the Canons, below.

List 1, year 1872. Given by Childers at the beginning of the first half of his Dictionary. At that time very few canonical texts had been printed in Europe, so that this list contains hardly more than two abbreviations (Dh., and the unimportant Kh.) which can now be used to advantage. The rest (like Das. for Jā.iv.124 or Ten J. for Ten Jātakas) are for the most part antiquated.

List 2, year 1886. Proposed by Rhys Davids, JPTS.1886, pages xiii-xv. For this list the author states a "guiding principle" (reprinted by me at p. 668, above); but the principle is too loose and too loosely followed.

List 3, year 1888. Given by Edward Müller in his "Pāli proper names," JPTS.1888, p. 106. This list is to be disapproved almost in toto.

List 4, year 1896. Proposed by Davids, JPTS.1896, pages 102-106, in an article entitled "Abbreviations of titles of Pāli books." So far as I know, this is the earliest article devoted expressly to this subject. In the preface he says: "The principle adopted is that all Pīṭaka texts should be designated, as far as possible, with one letter; and later texts with three letters." (See p. 668, above.) The list in fact departs much too far from this principle (see p. 683, below). Apart from D., M., S., A. for the four Nikāyas, very many of its designations need to be revised typographically and otherwise.

List 5, year 1898 or thereabouts, is the unprinted list prepared by Henry Clarke Warren for use in his edition of the Visuddhi-magga. In its entirety this list also is far from acceptable.

List 6, year 1900, is the one given by Mrs. Rhys Davids in her Bud-

dhist Psychology (translation of the Dhs.), page xiii. This is an improvement in using Vin. for Vinaya-piṭaka.

List 7, year 1900, is that given by Jyunjiro Takakusu in his Pali Chrestomathy, Tokio, 1900, page 129.

List 8, year 1901, is the one given by Dines Andersen in his Pali Reader, part 1, page 131.

List 9, year 1901, is chiefly a list of translations referred to by Mrs. Bode in her Index to Pali words discussed in translations, JPTS. 1901, p. 3.

List 10, year 1902, is the one given by Edmund Hardy in his Nettipakarāṇa, page v. Both Lists, 9 and 10, adhere to the improvement (Vin.) of List 6.

List 11, year 1902, is the one given by R. O. Franke in his Geschichte und Kritik der einheimischen Pali-grammatik und -Lexicographie, pages 97-99. The scope of this and the three next mentioned works is such that it is not fair to judge the system of abbreviations as if the works in question had the needs of a lexicographer primarily in view. But even so, it is desirable that, in technical works on Pali, the most important parts of the Pali literature should have uniform designations.

List 12, year 1902, is the one given by R. O. Franke in his Pali und Sanskrit, pages 171-174. Here M. = Münze; but see note to List 11.

List 13, year 1905, is a list given by W. Geiger in his critical essay entitled Dipavaṇsa und Mahāvaṇsa, Leipzig, 1905. See note to List 11.

List 14, year 1908, refers to the abbreviations and sigla codicum given by Geiger in the course of his introduction (pages V-XI and LVI) to his PTS. ed. of the Mahāvaṇsa, 1908.

List 15, year 1909, is the one proposed to my colleagues by me in this article in the hope of receiving from them any adverse criticisms which they may be kind enough to send me. For convenience, this list is printed in the left-hand column of Table II.

TABLE II.—PREVIOUSLY PROPOSED ABBREVIATIONS  
COMPARED.

List 15 1909	List 2 1886	List 3 1888	List 4 1896	List 5 1898	List 6 1900	List 8 1901	List 10 1902
Launman.	T. Davids.	E. Müller.	T. Davids.	H. Warren.	C. Davids.	Andersen.	E. Hardy.
D.	D.		D.	D.	D.	DN.	D.
M.	M.N.	Majjh.	M.	M.	M.	MN.	M.
S.	S.	Saṃy.	S.	S.	S.	SN.	S.
A.	A.	A.	A.	A.	A.	AN.	A.
Kh.	Kh.P.		Kh.P.	Kh.P.		Kh.p.	Kh.P.
Dh.	Dh.P.	Dhp.	Dhp.	Dh.	Dhp.	Dhpd.	Dhp.
Ud.	Ud.	Ud.	Ud.	U.			Ud.
It.	I.		It.	I.		It.	It.
Sn.	S.N.	S.N.	S.N.	SN.	S.N.	Sn.	S.N.
Vv.	V.V.		V.V.	V.V.			V.V.
Pv.	P.V.		P.V.	PeV.		Pv.	P.V.
Th.1.	Th.I.	Th.I.	Thag.	Th.		Th.	Thag.
Th.2.	Th.II.	Th.II.	Thig.	Th.		Thī.	Thig.
Jā.	J.	Jāt.	J.	J.	Jāt.	Jāt.	Jāt.
Nd.1.	N.		N.	MN.			
Nd.2.	N.		N.	CN.			
Ps.	Pa.		P.	PS.			
Ap.	Ap.		Ap.				
Bu.	B.	Bv.	B.	BV.			B.
Cr.	C.P.	Cariyāp.	C.	CP.			C.
Vin.3.	S.V.	Pār.,S.,N.	V.3.,V. or	Vin.SV.	Vin.3.	Vin.3.	Vin.3.
Vin.4.	S.V.	Pāc. <sup>16</sup>	V.4.	SV.	Vin.4.	Vin.4.	Vin.4.
Vin.1.	M.	M.	V.1.	MV.	Vin.1.	Vin.1.	Vin.1.
Vin.2.	C.	C.	V.2.	CV.	Vin.2. or C.	Vin.2.	Vin.2.
Vin.5.	Pr.	P.	V.5.	PV.	Vin.5.	Vin.5.	Vin.5.
Dhs.	Dh.S.		Dh.S.	DhS.	Dh.S.		Dh.S.
Vbh.	V.		Vbh.	V.			
Dhk.	Dh.K.		Dh.K.	DhK.	Dh.K.		
Pug.	P.P.	P.P.	P.P.	PP.	P.P.		P.P.
Kvu.	K.		K.V.	K.	K.V.		K.V.
Yam.	Y.		Y.	Y.			
Pṭṭn.	P.		Paṭ.	P.			
Anvṇ.	An.V.		An.V.				
Gnvṇ.	G.V.	Gv.	G.V.	Gan.			G.V.
Thvṇ.			Thpv.				
Dāvṇ.	D.V.		Dāṭh.				
Dpvṇ.		Dīp.	Dīp.	Dīp.			Dīp.
Mhvṇ.		Mah.	Mah.	Mah.	Mah.		
Sāvṇ.	Sās.		Sās.				Sās.

<sup>16</sup> Also Bhnīpār., BhnīS., Bhnīpāc. for parts of Bhikkhunī-vibhaṅga.

List 15 1909 Lanman.	List 2 1886 T. Davids.	List 3 1888 E. Müller.	List 4 1896 T. Davids.	List 5 1898 H. Warren.	List 6 1900 C. Davids.	List 8 1901 Andersen.	List 10 1902 E. Hardy.
Asln.	Asl.		Asl.	Atth. Abh.	Asl.	As.	Asl.
Abhp.							
Abhs.	Abh.		Abh.S.		Abh.S.		
Kacc.			Kacc.				
Khns.	Kh.S.		Khns.				
Jinā.			Jin.				Jin.
Nett.	Net.		Nett.			Nett.	Nett.
Peṭa.			Peṭ.				Peṭ.
Pgd.	Pgd.		Pgd.				
Miln.		Mil.	Mil.	Mil.	Mil.	Mil.	Mil.
Mūls.	Mls.		Mūl.				
Yogā.			Yog.				
Visu.	Vsm.				Vis.M.		Vis.M.
Sdhs.			Sad.S.				Sad.S.
Sank.	San.		San.K.				
Samp.	Smp.	Smp.	Smp.	Sam.			
Sumv.	Sum.	Sum.	Sum.	Sum.	Sum.	Sv.	Sum.

**Canons governing the determination of the new abbreviations.** — Since the determination has been made with careful consideration of certain principles, it is needful to state them. For convenience of reference, I call them canons.

**Canon 1.** — Full weight should be given to general considerations of broad scope. — This canon should dominate all the rest. It should be regarded as a *paribhāṣasūtram*<sup>17</sup> for all that follow.

One such general consideration may be instanced: the designations of the most important texts should be settled first, and those of the rest afterwards, as well as may be with the resources then available (cp. Canon 5). — Of other such let me give examples. Thus brevity (Canon 7) in itself is just as desirable for the designation of the *Cariyā-piṭaka* as it is for the *Dīgha-nikāya*. But when we look at the matter from a larger point of view, and consider that the *Cariyā-piṭaka* is a text as insignificant in its contents as it is in extent, and that, as such, it needs very seldom to be cited, it is palpably injudicious to assign to it the great distinction of referring to it by a single letter (C). And the like holds for B and the *Buddha-vaṇsa*. This distinction must not be cheapened; it must be reserved for the most important and most frequently cited texts of the four great Nikayas, to wit, *Dīgha*, *Majjhima*, *Saṃyutta*, and *Aṅguttara*.

To take a different example. Thanks to Fausbøll, the *Jātaka* is a very

<sup>17</sup> "A general rule or definition applicable throughout a whole system, and more binding than any particular rule." Max Müller, SBE., xxx. 311.



accessible text, and (unlike the *Cariya-piṭaka*) an exceedingly important one, and likely to be cited oftener even than the *Dīgha*. The uniliteral designation J. is therefore recommended not only by its brevity, but also by the importance of the text and the extreme frequency of citation. So weighty are these considerations in themselves, that I hesitated for no little time and thought I might treat *Jāṭaka* as the sole exception among titles of the *Khuddaka-nikāya*, and make its designation uniliteral and not biliteral. Finally I became convinced that the practical value of Canon 5 is so great that the considerations just adduced should be allowed no weight at all.

Once more : Childers's designations of suttas 1 and 16 of the *Dīgha-nikāya*, to wit, of the *Brahmajāla-sutta* and the *Mahāparinibbāna-sutta*, are Br. J. S. and Par. S., and, for Buddhaghosa's commentary on those two suttas respectively, Br. J. S. A. and Par. S. A. Even as late as 1902, List 10 has M. P. S. for the latter sutta. Now undeniably these two are suttas of transcendent importance, and these designations were entirely excusable, or indeed hardly objectionable, in Childers's time, because printed suttas were then so few that no serious complications arose. But if to-day we were to invent analogous abbreviations for the titles of each one of the 34 suttas of the *Dīgha* and of the 152 of the *Majjhima*, to say nothing of the multitudinous suttas of the *Saṃyutta* (7762)<sup>18</sup> and *Aṅguttara* (9557),<sup>18</sup> the result would prove bewildering, intolerable, futile. We should simply be driven to writing each sutta-title out in full. And yet even this would not suffice : for although "Antelope-shin sutta" (S., I. 16), as a title, is distinctive enough, there are, for instance, more "Loka-suttas" in the *Saṃyutta* than there are volumes in the edition.

Again : It is inadvisable to lengthen the list of abbreviations by including designations of such small and insignificant texts as the *Cha-kesa-dhātu-varṇa* (11 pages in JPTS.1885).

To make an end : Not even because a given book is of modest compass and purpose may its author disregard this canon. Andersen's Glossary is intended merely for the text of his Reader and of the *Dhamma-pada*. His abbreviations (List 8) are so few that he might naturally ask, Do they not serve well enough, considering how few the volumes are to which I refer ? The answer is Yes, if that is all there is to the question ; and a most emphatic No, if you are to use his book (where, for example, S.N. means *Saṃyutta-nikāya*) on the same day with various others (see Table II) in which S.N. means *Sutta-nipāṭa*.

<sup>18</sup> These are Buddhaghosa's numbers (D.cm., I. 23). Mrs. Davids (S., VI. 204-233) indexes about 1150 sutta-titles for the *Saṃyutta*; and Hardy (A., V. p. vi.) gives 2344 as the number for the *Aṅguttara*.



The maker of a list must look a good bit into the future and scrupulously avoid methods that are sure to waste the time and patience of his colleagues for years to come. Each of these wastes is small, a fraction of a minute or more, but the wastes are innumerable, and in the aggregate large, and wholly needless.

**Canon 2.** — The abbreviations of text-titles should be so readily suggestive as to be easily understood, — if possible, without any explanation, or, at most, with a very little explanation once given.

The phrase "without explanation" means, of course, without explanation to those who know the names of the texts. This canon I deem the most important of all, next after Canon 1. Strictly, Canons 3 and 4 and 5 are ancillary to Canon 2; but there is so much to say in illustration and enforcement of Canons 3 and 4 and 5 that they may best be set up by themselves.

To illustrate Canon 2, take the parts of the Vinaya-piṭaka, namely: Sutta-vibhaṅga, "Rule-Division," Mahā-vagga, "Big (Group or)-Division," Culla-vagga, "Little (Group or)-Division," Parivāra, "Entourage, Following, Appendix." The designations of these parts in List 5 were SV., MV., CV., and PV. It is true that V is the initial of the second part of each of these titles, if we reckon, as we certainly should not, -vāra (as it were, -dix of Appen-dix) as such a part. The uniform second letter would serve to characterize all these four abbreviations as belonging to one group, and so tend (according to Canon 5) to make them acceptable ones, were it not for the fact that V stands for so many extremely common parts of Pāli text-titles or text-divisions (vibhaṅga, vagga, vatthu, vaṇsa, Visuddhi-magga) as to be readily suggestive of nothing at all in particular. Consider too the unsuggestive vagueness of the meanings of the designations themselves! how palpable it is, if we turn them into English, and use RD., BD., LD., and AD. respectively for Rule-Division, Big-Division, Little-Division, and Appen-dix! Moreover these four groupings do not wholly coincide with the five volumes of Oldenberg's edition and of the Burmese, nor with the eight of the Siamese.<sup>19</sup> Nor do they take account of the

<sup>19</sup> It is a thousand pities (as we look back!) that Oldenberg inverted the native sequence (3, 4, 1, 2, 5) of the volumes in his admirable and timely edition. — The division of the Vinaya-text into volumes coincides as between Oldenberg's ed. and the Hanthawaddy ed. In the Siamese ed., the Mahā-vagga (Oldenberg's 1) forms vol's 4 and 5, and the Culla-vagga (O's 2) forms 6 and 7, and the Parivāra (O's 5) forms 8. It is otherwise with the Bhikkhu- and Bhikkhunī-vibhaṅgas: of the latter, the Siamese ed. makes a whole volume (3d); and of the former, it puts kaṇḍas 1-3 into volume 1, and 4-7 into volume 2; while Oldenberg's puts kaṇḍas 1-4 into volume 3, and kaṇḍas 5-7 with all of the Bhikkhunī-vibhaṅga into vol. 4. In like manner the Hanthawaddy ed.

two groups Bhikkhu-vibhaṅga and Bhikkhuni-vibhaṅga, which two might be styled Mahā-vibhaṅga (it is in fact so styled) and Culla-vibhaṅga (with a propriety no less than that with which the two khandhaka-groups are styled Mahā-vagga or MV. and Culla-vagga or CV.) and accordingly designated also as MV. and CV., a futile duplication.

Now the Vinaya-piṭaka forms a clean-cut body of treatises on the perfectly definite subject of discipline (which is the natural and usual meaning of the word vinaya), and it forms a clean-cut group of volumes in all the three editions. Canon 1 bids me ask first whether anything is gained by making the abbreviations such that they will tell us whether a given passage is in the Rule-Division (Big or Little) or in the Little-Division (schlechthin); and since I must answer No, and since, to a Pali scholar, Vin. readily and naturally suggests Vinaya, and since (Canon 3) it does not suggest anything else, and since the uniliteral V. meets neither of the last two requirements, and since the biliteral Vi. might easily be mistaken for the Vibhaṅga of the Abhidhamma, — therefore there is (considering Canons 4 and 5) no choice left us<sup>20</sup> but to take the admirably suggestive Vin. as comprehensive designation of the whole Vinaya-piṭaka, and to distinguish its different parts simply by the volume-numbers.<sup>21</sup>

About so small a matter, my colleagues will ask, why so much wordy talk? kim anenātivistareṇa? And I answer, Naivātra doshaḥ, the case is a typical one. It clearly shows how many-sided is the circumspection which may be used in the choice of fit designations. Let the scholar who has never been vexed and whose time has never been wasted by the lack of such circumspection in his predecessors, tell me that such circumspection is profitless!

**Canon 3.**—In the chosen designations, elements which are not readily suggestive or which are easily susceptible of several interpretations, should be studiously avoided.

This is indeed a corollary of Canon 2, or also, in some aspects, so to say, the converse of Canon 2; but the violations of Canon 3 have been so many and so gross as to call for special illustration and express condemnation.

To begin with, I need hardly say that the words piṭaka and nikāya and suttā should not be used as the basis of an abbreviation, for this practice has gone out of vogue, and rightly, since the words are far too

<sup>20</sup> Assuredly, no one would prefer Vna. or Vny. to Vin.

<sup>21</sup> This plan admits of easy reference to each of the editions, ed. O., ed. B., ed. S.

general and therefore lacking in suggestiveness, and all this apart from the fact (see below) that the initials P and N and S stand for so many other important Pali words.

Secondly, and for like reasons, it is even more important that Mahā and Culla should not be included among the elements of text-titles to be abbreviated. The Bhikkhu-vibhaṅga, vol's 1 and 2 of the Siamese ed., is called Mahā-vibhaṅga, just as vol's 4 and 5 of the same are called Mahā-vagga. Part 2 of the Dīgha-nikāya (vol. 10) is the Mahā-vagga, and of the ten suttas of that vagga, the names of not less than seven begin with Mahā. Part 2 of the Khuddaka-nikāya (vol. 26) is the Mahā-niddesa; and the first of the three divisions of part 4, Paṭisambhida-magga (vol. 28), is named Mahā-vagga. In short, there are so many Mahā-this's and Culla-that's, that, even if you are right in taking M as = Mahā and C as = Culla, the suggestiveness of the rightly guessed words is practically nil.<sup>22</sup> Hence the M. and C. of List 2 (for Vin. 1 and Vin. 2) are to be condemned without reservation, as are also the M. and Mah. of List 3 (for Vin. 1 and Mahā-vaṇsa).

Similarly, the terms vatthu and vagga and vaṇsa are objectionable. Hence I have preferred Bu. to Bv. for Buddha-vaṇsa. In like manner Abhi were better avoided. In List 2, Abh. means Abhidhammattha-saṅgaha; but in List 5 Abh. means Abhidhāna-ppadīpika, for which List 1 has Ab. For these two words, both important, I do not see how the use of Abh can be avoided, and it is tolerable if we add for the one an s (Abhs.) and for the other a p (Abhp.).

Not only are certain words to be avoided; certain letters also are either to be avoided or else used with caution. This will be clear to any one on glancing over the table (II, p. 676) of what the American newspapers call "deadly parallels." The letter P has 10 meanings and stands for Paṭisambhida-magga, Paṭṭhāna, and Parivāra; and (less objectionably, because in combination) for Peta-, Puggala-, and Pañca-, and also for -paṭha, -pada, -piṭaka, and -paññatti. — Again, V has 8, and stands for Vibhaṅga and (List 4) Vinaya; for Vimāna; for -vatthu, -vaṇsa, -vibhaṅga, -vagga, and (!)-vāra. — The letter S has 7 values: Saṃyutta-nikāya, Saṅghādisesa (! List 3); Sutta-; -sambhida-magga; -saṅgaṇi, -saṅgaha, -sikkhā. — The letter N, or even the combination Ni, has 4: to wit, Niddesa and (List 3) Nissaggiya; -nikāya and -nipāta. And so has M, namely, Majjhima-nikāya, Mahā-vagga (= Vin. 1), and Mahā-vaṇsa (List 13); and -magga. In List 12, moreover, M. means (not Majjhima-nikāya, but) Münze; "aber natürlich auch Meile und Mitte." Finally, C means Cariya-pitaka and Culla-vagga; and I (besides suggesting the Roman numeral I) is too much like J.

<sup>22</sup> List 7 employs Mp., Mv., M-vaṇsa, and M-vastu.

**Ambiguous combinations.** — It is bad enough, albeit unavoidable, to use ambiguous single letters; but it is inexcusable to use ambiguous combinations.<sup>23</sup> Nevertheless, we find SN. for Saṅyutta-nikāya in List 8; and S.N. or SN. for Sutta-nipāta in Lists 2, 3, 4, 5, 6, 9, 10. Again, in List 5, MN. means Maha-niddesa; while in Lists 2, 8, 9, 11, and 12 M.N. or MN. means Majjhima-nikāya. In List 2, Ps. means Paṭisambhida-magga; while in List 8 it means Papañca-sūdanī. In List 8, Sv. = Sumaṅgala-vilāsini; in List 12, SV. = Sutta-vibhaṅga. In List 7, Mp. = Mahāparinibbāna-sutta, and in List 8, Mp. = Manoratha-pūraṇi; but it might just as well mean Milinda-pañha, and MP. does so in List 12. In List 10, Mhv. means Mahā-vastu, although it suggests Mahāvāṇsa quite as easily and is in fact used in that sense by Davids and Carpenter, in Sumaṅgala-vilāsini, I, p. xvii. In List 5, PV. means Parivāra; but P.V. or Pv. means Peta-vatthu in various lists. Of the ambiguity of Abh. I have just spoken. If these things must needs be, then life is too short for us to spend it in trying to hold the eel of science by the tail.

**Canon 4.** — The individual titles of briefer texts which together form one larger coherent text with a comprehensive title, should be ignored, and the abbreviation should be based on the comprehensive title.

To illustrate: In List 3, as designations of parts of the Sutta-vibhaṅga of the Vinaya-piṭaka, we find Bhnipār. for Bhikkhuni-pārājika, BhnīS. for Bhikkhuni-saṅghadisesa, and Bhnīpāc. for Bhikkhuni-pācittiya; but we are obliged to interpret, ex silentio, simple Pār. and S. and Pāc. as Bhikkhu-parājika, etc. Although to these are added the very objectionable N. for Nissaggiya and P. for Parivāra, yet, even so, by no means all the parts of the Sutta-vibhaṅga are covered. Nor do the designations suggest the volume in which we are to look for the designated text. The texts themselves are lexicographically and otherwise so important that the constant recurrence of such illogical and blind and cumbrous abbreviations would be an annoyance as intolerable as it is gratuitous. The last volume of Oldenberg's Vinaya had appeared five years before List 3. Surely the logical and suggestive and simple Vin. 3, Vin. 4, Vin. 1, Vin. 2, Vin. 5 would have been vastly better, as we have already shown in another connection, pp. 679-680.

That this canon applies to the Vinaya-piṭaka and (see p. 678, ¶ 2) to the first four Nikāyas is as clear as sunshine. It is just as clear that it does not apply to the fifth, the Khuddaka-nikāya, the briefer

<sup>23</sup> Unless unavoidable, as in the digraph Dh for Dhamma- and Dhātu-, p. 689.

constituent texts of which do not by any means form one larger coherent text. That collection is an omnium-gatherum. As a whole, it differs greatly from each of the units that make up the four Nikayas; and so does each of its 15 constituent parts. These parts, moreover, differ so, each from the others, that the title of each requires to be taken account of separately.

**Canon 5.** — The abbreviations should conform to some easily remembered general scheme of a set of classes. Unquestionably, for Pali texts, the best scheme is one that shows at a glance the class to which a given text belongs by the number of letters employed in abbreviating its title: that is, a scheme of uniliteral, biliteral, trilateral, and quadrilateral abbreviations, — the abbreviations for each text of a given class consisting uniformly of one letter, of two, of three, or of four.

This canon is designed to increase the ready suggestiveness of the abbreviations, and so is close akin with Canon 2. The traditional classification<sup>24</sup> of the Pali texts is such that they lend themselves with great ease to this scheme.

David's guiding principles are reprinted above, at p. 668, and his proposals appear in my Table II (p. 676), as List 4. For Vinaya he gives on p. 104, as alternative designations, "V. or Vin." Of the other 26 abbreviations of the names of Piṭaka texts, just 10 are uniliteral.<sup>25</sup> Of the remaining 16, 8 are biliteral, 6 are trilateral, and 2 are quadrilateral; or, if we count (as we most certainly should not: Canon 6) the digraphs kh, th, dh, bh, each as one letter, then 13 are biliteral and three are trilateral. — The underlying idea of the proposals of David's is most valuable, and to his proposals I am indebted for the suggestion of my own. On the other hand, the actual working out of his own ideas is very unpractical and fragmentary. I am absolutely certain that his list of 1896 (List 4) would prove highly unsatisfactory for lexicon use.

Reverting to Canon 5. As that eminent and sagacious mariner, Cap'ten Bunsby, justly observes,<sup>26</sup> "The bearings of this observation lays in the application on it." To the application of my observations, accordingly, let me address myself.

**Uniliterals for the first four Nikāyas.** — These first. If we followed the usual order of the books, we should designate Vinaya texts with uniliterals, Suttanta texts with biliterals, Abhidhamma texts with triliterals, and uncanonical texts with quadrilaterals. We have seen,

<sup>24</sup> See Minayeff, *Recherches sur le Bouddhisme*, pp. 257-259.

<sup>25</sup> The principle of 1896 was to designate the Piṭaka texts, "as far as possible," with one letter, and later texts with three.

<sup>26</sup> Dickens, Dombey and Son, 1, chap. xxiii. Cp. 2, chap. xxx.



however (at pages 680, 682), that Vin. is by all odds the best designation for Vinaya; and (at p. 682) that each one of the first four Nikāyas demands one comprehensive designation, and that the texts of the fifth Nikāya stubbornly resist any such treatment. Taken by and large, the first four Nikāyas are surely the longest and most important texts of the second and third Pitakas. Convenience and economy therefore dictate for the first four Nikāyas the briefest possible designations, that is, unilaterals; and (by extraordinarily good luck) the names of these four begin each, not only with a different letter, but also with an Oriental character for the transliteration of which only one Roman letter is needed and not a digraph. We shall surely make no mistake in settling upon D., M., S., and A. as designations for the Dīgha-nikāya, Majjhima-nikāya, Saṃyutta-nikāya, and Aṅguttara-nikāya respectively. So far, so good.

**Bilaterals for the Khuddaka-nikāya.** — Coming now to the Khuddaka, the case is not so simple. The general title of the Nikāya cannot possibly be abbreviated by a single Roman letter, since it begins with kh. And even if it could, each of the 15 titles of the constituent texts demands (as we saw at p. 683) an independent abbreviation. Moreover, of those titles not less than four begin with a sound requiring a digraph (kh, dh, th) for its transliteration. It is evident that for the books of this Nikāya naught less than a bilateral will suffice. But (once more) this necessity is a very lucky one as fitting admirably into a scheme which modulates smoothly from unilaterals up (or down) to quadrilaterals.

**Trilaterals for Vinaya and Abhidhamma.** — For Vinaya texts we have already (p. 680) settled on Vin. Next, the seven texts of the Abhidhamma-piṭaka. The titles of two begin with Dh, while Vibhaṅga, like Vimāna-vatthu, begins with Vi. It is obviously impossible to give to all seven a distinctive designation of less than three letters without abandoning the whole system.

**Excursus: Sequence of the Pitaka-texts.** — The sequence in which the Piṭakas are usually named is Vinaya, Sutta, Abhidhamma. Thoroughly cogent reasons, however, compel us to put the Sutta-piṭaka, with its unilateral and bilateral designations, at the beginning of our scheme. After it comes naturally the Vinaya, with its trilateral designation; and along after the Vinaya comes the Abhidhamma, also with its trilateral designations. But this order (Sutta, Vinaya, Abhidhamma) is one which we may well regard as according with that of the historical development of the several parts of the canon. For there can be little question that the Sutta-piṭaka<sup>27</sup> represents in general the

<sup>27</sup> Cp. Neumann, Majjhima, 1, pp. x.-xi.

oldest strata of redactional precipitates, and no question at all that the Abhidhamma represents the latest.<sup>28</sup>

Buddhaghosa, in explaining at D.cm., I.22, how the Tipiṭaka, as an aggregation of collections (nikāyas), may be regarded as five-fold, says that it consists of the Dīgha, Majjhima, Saṃyutta, Aṅguttara, and Khuddaka, and proceeds: "Apart from the four Nikāyas, all the rest, namely, the entire Vinaya and Abhidhamma, and the fifteen aforesaid works, Khuddaka-pāṭha etc., are the word of Buddha." Then, continuing with a verse of "the ancients," he says: "And apart from these four Nikāyas, Dīgha and so forth, the words of Buddha other than those, are held to be the Khuddaka-nikāya."

Thapetvā caturo p' ete nikāye Dīgha-ādike

Tad-aññan Buddha-vacanān Nikāyo Khuddako mato ti.<sup>29</sup>

The Gandha-varṇa expressly says<sup>30</sup> that the Khuddaka-nikāya consists of the usual 15 texts plus the Vinaya and the Abhidhamma. Accordingly, if we take Sutta and Vinaya and Abhidhamma as the sequence of the texts in our scheme, doubtless no one will make serious objection.

**Quadriliterals for uncanonical texts.** — If the scheme thus far has been rightly settled, we need have no hesitation in designating the titles of the post-canonical books by quadriliterals. Herewith are not included the commentaries (especially those of Buddhaghosa and Dhammapāla), which are discussed below.

**Canon 6.** — A digraph must be counted as two letters, never as one. This rule, as applied to Canon 5, is so absolutely essential and has been so wholly ignored, that it demands special and separate mention. If, on looking at an abbreviation, we must stop and go through the mental process of considering whether two separately printed characters are to be counted as one or as two, it is obvious that the advantage of a scheme of abbreviations in which the number of letters employed is highly significant, is wholly lost. This will be clear to any one upon examining List 4 as it appears in the original typography, JPTS.1896, pages 103-106. Here D. and Dh. alike are to be understood as uniliteral; Vbh. as biliteral; and Thig. as trilateral, — all being Piṭaka texts and intended to be designated with one letter. — Digraphs must on no account be split, as in List 1, where Abhidhana-ppadipikā is designated by Ab.

<sup>28</sup> Cp. Pischel's Buddha, p. 6.

<sup>29</sup> D.cm., I. 23; repeated for substance, Dhs.cm., p. 26; also Sdhs., p. 30, in JPTS.1890. Cp. also Childers, Dic'y, p. 282.

<sup>30</sup> Ed. JPTS.1886, p. 57, top; or Minayeff, Recherches, p. 237.



**Canon 7.** — With due regard to Canon 1, the designations should be as brief as possible.

"Brevity is the soul of wit," and, no less truly, the soul of an abbreviation. So no comment is needed upon this canon, but rather only upon its limitations. "What then," asks the etymologist, "what do you look for in an *ab-breviation*, if not for *brevity*?" Much, I answer, and above all things, ready suggestiveness (Canons 2 and 5). Brevity gained at a sacrifice of easy intelligibility is to be condemned absolutely. — To illustrate: the use of P., V., K., and Y., for Paṭṭhana, Vibhaṅga, Kathā-vatthu, and Yamaka (as in Lists 2, 5), is most objectionable. Two counts lie against P.: it stands for Paṭisambhida-magga and Parivāra (and seven other pertinent elements: p. 681); and it is not trilateral (p. 683). That the brevity of M. and D. for Mahā-vaṇsa and Dīpa-vaṇsa is too dearly bought appears from pages 681, 677. Although we are very familiar with Mil. for Milinda-pañha and there is nothing else that it can be mistaken for, we willingly add an n, simply to make it a quadrilateral, and for no other reason. As to J. for Jātaka, see pp. 677-678. Indeed, the comments on the previous canons abundantly illustrate the limitations of this one.

The foregoing canons state the more important principles which should govern the determination of a workable set of abbreviations. Clearly, they are well worthy of the consideration of a scholar. Several minor prescriptions, however, touching lesser but yet essential matters, ought not to go unheeded.

**Canon 8.** — Arbitrary distinctions. These should be carefully avoided. Thus the use of J. for the stanzas of the Jātaka alongside of Jat. for the commentary (as in List 4) is too arbitrary, and needlessly so (use Jā. and Jā.cm.). This prescription condemns also the use, side by side, of SN. and Sn. in List 8.

**Canon 9.** — Alternative designations for the same text should be strictly excluded. Thus the "V. or Vin." of List 4, the C. and Vin. [2] for Culla-vagga of List 6, and the "Sas. or Sas. V." of List 13, are objectionable. So the "CAR. oder AR." of List 12.

**Canon 10.** — Typographical form should be duly regarded. The chosen designations should avoid, as far as possible, the use of letters requiring diacritical marks (macrons, dots, etc.). All the abbreviations of one or of two or of three letters here proposed by me do in fact dispense with diacritics, excepting Jā. for Jātaka and Pṭn. for Paṭṭhana. The quadrilaterals show five macrons and one dotted t, namely, in Dāvṇ., Savṇ., Jīnā., Mūls., and Yoga., and Peta., all unimportant texts.

They should also avoid the juxtaposition of elements which are

typographically awkward.<sup>31</sup> Thus the **V. V.** of the Lists will at once be condemned by any one who has the "typographic sense;" and similarly **A. A.** (cf. List 10) for *Aṅguttara-aṭṭhakatha*.

The capitalization of the second of the initials representing the two members of a compound is unnecessary, and, as increasing sensibly the number of obtrusive characters on the printed page, gives to it an unrestful effect (*macht das Satzbild unruhig*: Baensch-Drugulin). This effect is aggravated by the interposition of a period between the two. Examples: **P. V.**, **K. V.**, **P. P.**; so **P. V. A.**, **K. V. A.**, List 4.

**Comments on the abbreviations in their order.** — Much of what is to be said in justification of this or that abbreviation has already been said by way of illustration of this or that canon. What remains I give in the order of the abbreviations concerned (as they appear in Table I) and with references to previous discussion.

**Comment 1. The uniliterals.** — **D.** and **M.** and **S.** and **A.** for the first four Nikayas. Other things being equal, the fewer the letters, the less suggestive is the abbreviation. Hence the class of uniliterals should be kept within the very narrowest limits. They are in fact so few and have to be used so often, that they will be easily remembered. To maintain their efficiency, abbreviations, like domestic plumbing, should be used constantly.

**Comment 2. The biliterals.** — Texts of the *Khuddaka-nikaya*. Although the diaskenasts have grouped the Stanzas of the Male Elders and the Stanzas of the Female Elders separately as *Thera-gāthā* and *Theri-gāthā*, the two texts are so truly one<sup>32</sup> that they should certainly be designated by the same letters, **Th.** The difference is most clearly and unobtrusively indicated by an appended Arabic 1 and 2; and is so indicated in fact by Davids and Carpenter in the edition of *Sumaṅgala-vilasini*, p. xvii. The like applies to the texts of the Exposition, Major and Minor; it is far more practical to have the differentiated term, *Niddesa*, come first, and the differentials last<sup>33</sup> (especially since those differentials are *Mahā* and *Culla*: see p. 681). Even **Nd.<sup>m.</sup>** and **Nd.<sup>c.</sup>** or **Nd.<sup>maj.</sup>** and **Nd.<sup>min.</sup>** are better than **MN.** and **CN.**; but **Nd.1** and **Nd.2** are better still.

<sup>31</sup> Or can be read as an ill-sounding or unpleasantly suggestive combination. To me, at least, the abbreviations **Thag.** and **Thig.** (sic) have always suggested cruel Thugs and Dacoits rather than gentle Theras and Theris.

<sup>32</sup> Observe that *Buddhaghosa* (*D.cm.*, I. 15) says *Vimāna-peta-vatthu Thera-theri-gāthā*, treating these four texts of the second pentad as two groups.

<sup>33</sup> This principle is duly recognized by the administrations of the great metropolitan post-offices. Thus we have "London EC.," "Berlin SW.," not "EC. London," "SW. Berlin."

Counting these two couples (Th.1 and Th.2; Nd.1 and Nd.2) each as one, and rightly so, it then appears that of all the texts of the Khuddaka-nikāya only two, namely Peta-vatthu and Paṭisambhida-magga, collide with their initials. Were these initials digraphs, my system would be wrecked. Happily they are not. It remains to difference them. — First, the differential for Peta-vatthu. The objections to vatthu and vaṇsa and their initial v (p. 681) are cogent, and I think Pe. is more suggestive than Pv. (Peṭakopadesa cuts no figure) and Bu. than Bv. (for Buddha-vaṇsa). But since Peta-vatthu follows Vimānavatthu in the usual lists and the two titles thus form a couple, I waive my objections and tolerate Vv. and Pv. This I do the less reluctantly, because Vv. and Pv. already appear in several of the older lists, because (despite the biliterality) Vi. may suggest Vinaya or Vibhaṅga and Vm. may suggest Visuddhi-magga, and because PV. (for Vin. 5) is now, I hope, quite out of court. — Secondly, the differential for Paṭisambhida-magga. Neither Pa. nor Pṭ. will serve, since both are too vague. Possible are Ps. and Pm. Since this work is very often spoken of (so by Buddhaghosa) simply as the Paṭisambhidā (without magga), I deem Ps., despite its biblical suggestion (Psalm), preferable to Pm. — But this paragraph shows well how intricately the pros and cons interlace, and how full of compromises a system of this kind must needs be.

Khuddaka-pāṭha and Dhamma-pada: for these, the designations Kh. and Dh. go back to Childers, and Dh. appears in Lists 5 and 7; we need not regret that p does not figure in them (p. 681). For Udāna, Ud. is on several accounts better than U. For Iti-vuttaka, the designation "It." is better than "I.," which suggests the Roman numeral for 1 and looks too much like J. Nor will any one prefer Iv. to It. For Sutta-nipāta, Sn. is surely better than Su. (p. 680) or St. The next four in Table I have just been discussed. For Jātaka, the designation Jā. is better (all things considered, p. 678) than J. and more suggestive than Jt. For the next two, Nd. and Ps., see pages 687, 688. There is no objection to Ap. for Apadāna. On Bu. we have already touched. The use of p as non-initial part of a combination (compare page 681) in Cp., for Cariyā-piṭaka, might pass, if Cp. were not used also for the English word "Compare." The combination "Cp. Cp." in the sense of "Compare Cariyā-piṭaka" would be an inexcusable stone of stumbling. Juxtaposed c and r will not be mistaken for a Pāli phonetic combination (as in English *cross*), but will naturally be pronounced *char*; and since Ca. is vague, and identical with the enclitic conjunction ca (८), I think Cr. is the best available biliteral for this text.

**Comment 3. The trilaterals.** — For Vinaya, the use of Vin. is discussed at pages 679, 680. Next, Dhamma-saṅgaṇi. The biliteral Dh. stands for the oft-cited Dhamma-pada : and the s which converts that biliteral into the trilateral Dhs. is the only natural differential for Dhamma-saṅgaṇi. — For Vibhaṅga, Canon 6 forbids the use of Vibh. as a trilateral and of Vib. with split digraph, and so we are forced to take Vbh. — Coming to the difficult Kathā-vatthu : Kthv. counts as 4 letters and Ktv. is barred (Canon 6) ; Kav. and Kāv. are not suggestive ; and since uncombined K does not stand for anything else than Kathā, it would seem that Kvu. is the best available designation (in spite of the vatthu and the v : see page 681). — Next, Dhātu-kathā. That Dh. should stand for two things, Dhamma- and Dhātu-, is a pity, but it does not stand for anything else ; and, of the alternatives Dhā. and Dht. for Dhātu-kathā, neither seems to me better (Canon 2) than the only other feasible one, Dhk. — For Puggala-paññatti, Pug. is more suggestive than Pup., although both are very doggy. — For Yamaka, Yam. is satisfactory. — For Paṭṭhāna, Paṭ. is much too vague ; despite Canon 10, we must needs take the initial of each syllable and combine them to Pṭa.

**Comment 4. The quadrilaterals.** — The Varjās are so numerous that their designations should unquestionably be uniform (Canon 5), and nothing could possibly be more suggestive than vñ. Far the most important are Dipa-varjā and Mahā-varjā. It has been made amply clear that D. and M. may be put to much better use as designating Dīgha and Majjhima. With due regard to Canon 5, nothing could be more natural and suggestive than Dpvñ. and Mhvñ. The designations Tpvñ. and Dṭvñ. involve split digraphs : hence Thvñ. and Dāvñ. ; and, by analogy with Dāvñ., rather Sāvñ. than Svvñ. (cp. Canon 10).

Of the "other books," Visuddhi-magga, Milinda-pañha, and Abhidhāna-ppadīpikā are by far the most important. Although I have for years myself written Vm. for Visuddhi-magga, I think, since a quadrilateral is required, that Visu. is more suggestive than Vism. (which makes us think of vismaya) or Vsdm. or Vsmg. For Milinda, I choose Miln., rather than Mlnd. or Mlnp., as being more suggestive and because we are so familiar with Mil. For Abhp. and Abhs., see p. 681. On more than one account, Khus. and Mūls. are better than the Khus. and Mūl. of List 4. The commentaries are much better designated in the manner explained below. The very familiar and important Asln. may perhaps be tolerated, and perhaps also Samp. and Sumv. ; but, on the whole, Dhs.cm. and Vin.cm. and D.cm. are vastly better. For the rest, comment is dispensable.

**Pāli commentaries** upon the 27 canonical works : namely, the commentaries of Buddhaghosa (17),<sup>34</sup> Dhammapāla (7), Upasena (1), Mahānāma (1), and Buddhadatta (1). All of these commentaries are constantly and very naturally spoken of by Buddhist writers as "commentaries upon" or "explanations of" this or that work; but they nearly all have also each a fanciful name, by which it has become usual to designate them in the Occident. Some may raise the objection that it is premature to settle upon the best short designations of these commentaries now, while only so few are accessible to Pāli scholars in European editions. In reply I say (as I have already said, p. 679), that we must look into the future. At present only numbers 1 (part), 6 (part), 10, 11, 13, 14, 20 (extracts), 21, 23, and 25 have been published in Europe. But the Burmese editions either include, or will doubtless soon include, so many of these commentaries, and it will be so easy to make reprints of them in Roman letters, that we may well hope soon to have a large part of them available for easy use in good Roman type. And what more useful preliminary for a lexicon can there be than a systematic and careful exploitation of Buddhaghosa's glosses, as given in his commentaries? It is highly important, therefore, to settle, promptly and rightly and once for all, upon a system of brief designations of these valuable sources of lexicography.

To do this, we must see these fanciful Pāli titles set in a list, with their nearest English equivalents. They may best be put in tabular form, with the designation proposed by me at the left of the author-names, and with a number for convenient reference. All are ascribed to Buddhaghosa,<sup>35</sup> excepting ten. Of these ten commentaries, six (to wit, numbers 7, 8, 10, 11, 12, 13), all bearing the title *Paramattha-dīpanī*, and no. 19, are ascribed to Dhammapāla,<sup>36</sup> and the remaining three are ascribed, one (no. 15) to Upasena,<sup>37</sup> one (16) to Mahānāma,<sup>37</sup> and one (18) to Buddhadatta.<sup>38</sup>

The following list accords with that of Childers, Dictionary, p. 67, except at numbers 8 and 13. To the *Itivuttaka*-commentary (no. 8) he gives the name *Abhidhammattha-dīpanī*, and he omits the *Therīgāthā*-commentary (no. 13), perhaps by oversight.

<sup>34</sup> Or 13, if we count the comm's on the last five of the seven books of the *Abhidhamma* as one; or 11, if we count all seven as one.

<sup>35</sup> *Gnvj.*, pp. 59, 68.

<sup>37</sup> *Gnvj.*, pp. 70, 61.

<sup>36</sup> *Gnvj.*, pp. 69, 60.

<sup>38</sup> *Gnvj.*, pp. 59-60.



TABLE III.—COMMENTARIES OF BUDDHAGHOSA, ETC.

## 1. On the First Four Nikāyas.

1	D.cm.	Buddhaghosa's	Sumaṅgala-vilāsinī	Auspicious Charmer
2	M.cm.	"	Papañca-sūdanī	Destroyer of Error
3	S.cm.	"	Sārattha-ppakāsinī	Illustrator of the Essential Meaning
4	A.cm.	"	Manoratha-pūraṇī	Fulfiller of Wishes

## 2. On the Khuddaka-nikāya.

5	Kh.cm.	Buddhaghosa's	Paramattha-jotikā	Luminator of the Supreme Meaning
6	Dh.cm.	"	Dhammapad-aṭṭha- kathā	Dhammapada-commentary
7	Ud.cm.	Dhammapāla's	Paramattha-dipani	Elucidator of the Supreme Meaning
8	It.cm.	"	" "	Elucidator of the Supreme Meaning
9	Sn.cm.	Buddhaghosa's	Paramattha-jotikā	Luminator of the Supreme Meaning
10	Vv.cm.	Dhammapāla's	Paramattha-dipani	Elucidator of the Supreme Meaning
11	Pv.cm.	"	" "	Elucidator of the Supreme Meaning
12	Th.1.cm.	"	" "	Elucidator of the Supreme Meaning
13	Th.2.cm.	"	" "	Elucidator of the Supreme Meaning
14	Jā.cm.	Buddhaghosa's	Jātak-aṭṭhakathā	Jātaka-commentary
15	Nd.cm.	Upasena's	Saddhamma-ppajjo- tikā	Illuminator of the Good Re- ligion
16	Ps.cm.	Mahānāma's	Saddhamma-ppakā- sinī	Illustrator of the Good Re- ligion
17	Ap.cm.	Buddhaghosa's	Visuddhajana-vilā- sinī	Charmer of the Purified
18	Bu.cm.	Buddhadatta's	Madhurattha-vilā- sinī	Charmer by Sweet Meanings
19	Cr.cm.	Dhammapāla's	Cariyāpiṭak-aṭṭha- kathā	Cariyāpiṭaka-commentary

## 3. On Vinaya. — On Abhidhamma.

20	Vin.cm.	Buddhaghosa's	Samanta-pāsādikā	Complete Clarifier
21	Dhs.cm.	Buddhaghosa's	Attha-sālinī	The Meaningful
22	Vbh.cm.	"	Sammoha-vinodanī	Dispeller of Folly
23	Dhk.cm.	"	Pañca-ppakaraṇ- aṭṭhakathā	Five-Treatise-commentary
24	Pug.cm.	"		
25	Kvu.cm.	"		
26	Yam.cm.	"		
27	Pṭm.cm.	"		

**Excursus: Books about Pāli books.** — It is well to notice here a few books which treat of the titles and authors of Pāli books. — First, the Book-history or History of the books or Gandha-vaṇsa. The text was edited by Ivan P. Minayeff in the JPTS. for 1886, pages 54-80, and reprinted in his *Recherches sur le Bouddhisme* (Annales du Musée Guimet), 1894, pages 235-263. In this connection Mrs. Bode's extremely useful Index to the Gnvj., JPTS. 1896, pages 53-86, should not be overlooked. — The text of the Saddhamma-saṅgaha was edited by a Cingalese in JPTS. for 1890, pages 21-90. — In 1892 Professor James Gray of Rangoon College published his *Buddhaghos-uppatti* or the historical romance of the rise and career of Buddhaghosa (London, Luzac & Co.). — The text of the Sāsana-vaṇsa, a modern work by Pañña-sāmi, A. D. 1861, was edited for the Pāli Text Society by Mrs. Bode, 1897. — In the Journal of the German Oriental Society for 1897, li. 105-127, Edmund Hardy published a paper on Dhammapāla. — All these works are of use in this connection and are cited by the following designations: Gnvj. (thus, when the original ed. is meant, JPTS. 1886); Bode's Index; Minayeff, *Recherches*; Sdhs.; Gray; Savj.; Hardy.

**The fanciful titles: confusions and uncertainties.** — It is necessary to show the results that have come from the use of these titles, and that are to be expected from the continuance of this most reprehensible practice. We will take the numbers in their order.

No. 1, D.cm. This is designated oftenest as Sum., but in List 8 as Sv., which means Sutta-vibhaṅga in List 12. Parts of it are designated in List 1 as Br. J. S. A., Par. S. A., and Sām. S. A.: as to this, cp. page 678.

No. 2, M.cm. This has the euphonious designation "Pap." in Lists 2 and 5, and the biblical designation Ps. (suggesting Psalm) in List 8. But Ps. means Paṭisambhida-magga in List 2, and so does PS. in List 5.

No. 3, S.cm. This is Sar. Pak. in List 5, Sar. being needed to distinguish it from Sad. Pak., no. 16.

No. 4, A.cm. This is Man. in Lists 5 and 10; but in List 8 it is Mp., which means Milinda-pañha in List 12, and Mahāparinibbāna-sutta in List 8.

No's 5 and 9, Kh.cm. and Sn.cm. In Lists 2 and 5 these are designated as Par. Jot., the addition of Jot. being needed because we have Par. Dip. (no. 7); and in List 8 they are designated as Pj. But even if we use the cumbrous Par. Jot., it is impossible to know whether no. 5 or no. 9 is intended.

No. 6, Dh.cm. This is Dhp.C. in List 2; Dhp.A., in Lists 4 and 10; and Dhp.Com. in the PTS. ed. of D.cm.

No's 7-8, 10-13, Ud.cm., It.cm., Vv.cm., Pv.cm., Th.1.cm., Th.2.cm.



For Paramattha-dīpanī, the comprehensive fanciful name of the commentary on these six texts, we have in Lists 2, 3, 4, 5 the abbreviation Par. Dip. (compare Par. Jot., above); but since this is an indication which does not indicate, List 4 adds: "Parts 3 and 5 quoted as Thig.A. and P.V.A."

For no. 9, see under no. 5; for no's 10-13, see under no. 7.

No. 14, Jā.cm. List 4 gives Jāt. for the commentary, and J. for the verses; but see p. 686, Canon 8.

No's 15 and 16, Nd.cm. and Ps.cm. Here again (as in the case of Par. Jot. and Par. Dip.), cumbrous double designations are needed, Sad. Paj. and Sad. Pak. (so List 5).

No's 17-19 are unpublished, but List 5 gives Madh. Vil. for no. 18.

No. 20, Vin.cm. This is usually designated as Smp., but as Sam. in Lists 5 and 7.

No. 21, Dhs.cm. This is oftenest Asl.; but it is Aṭṭh. in List 5 and As. in List 8.

No. 22, Vbh.cm. This work, published (like no. 21) in a volume by itself in the Rangoon ed. of the P. G. Mundyne Pitaka Press, has hardly received any designation among Occidental scholars.

No's 23-27. In the ed. just named, these last five form one volume and are printed in the order given by Buddhaghosa (D.cm. I. 17) or as in Table III, Kvu.cm. being put in the third place among these five (thus: Dhk.cm., Pug.cm., Kvu.cm.), instead of being put in the first. It would be useless to invent a comprehensive designation for the five. No. 25 has received the designation K. V. A. in Lists 4 and 10, and Kathāv. P. A. in List 13. No. 23 appears as Dhk. A. in List 4.

**Different names for the same thing.** — Polyonymy. We have heard of the student who, undergoing examination on the Homeric question, answered that "The Iliad was not written by Homer, but by another man of the same name." In India the trouble is often the other way, — it is the same man with another name. "The Hindus, even in historical documents and works, had the bad habit of designating one and the same person by different names of the same significance. Thus Vikrama-arka = Vikrama-āditya; Sūrya-matī = Sūrya-vatī."<sup>39</sup> So one of the three Elders at whose request Buddhaghosa wrote the Jā.cm., is called by him (I. 1) Buddha-deva, but by the Gṇvṇ., p. 68, Buddhapiya. — Unfortunately, this is true not only of men, but also of texts. The Dhamma-saṅgaṇī is called Dhamma-saṅgaha by great Buddhaghosa himself at D.cm., I. 17; while in the Rangoon (Mundyne) ed. of

<sup>39</sup> So Bühler, Zeitalter des Somadeva, Stzbr. der Wiener Ak., 1885, p. 554.

Atṭha-sālinī, p. 408, lines 18-19 and 26, we read Atṭhasālinī nāma Dhammasaṅgah-atṭhakathā,<sup>40</sup> but in line 27, Dhammasaṅgaṇi-atṭhakathā.

The titles of such texts are justly the despair of Occidental librarians and bibliographers, who are inevitably at their wit's end in trying to perform the well-nigh impossible task of making these Oriental books available to Orientalists. Perhaps we ought not to blame the Hindus. With their erudition, profound in many ways, but narrow, they had no more conception of the many-sided knowledge indispensable for a modern librarian than they had of aerial automobiles or wireless telegraphy.

**Different names for the same commentary.** — Comm's on books of the Khuddaka-nikāya. — Comm. on Iti-vuttaka. The title Paramattha-dīpanī belongs of right to this text (see below, p. 695); but Childers, as noted above, calls it Abhidhammattha-dīpanī. Where he got this title I do not know. It is not given in the Gnvj. (p. 60), which simply calls it Itivuttaka-commentary. — Comm. on Jātaka. Buddhaghosa himself, at the beginning (pages 1<sup>st</sup>, 2<sup>nd</sup>), calls the work Jātakass' Atthavaṇṇanā. — Comm's on Vimāna- and Peta-vatthu. Although the Gnvj., at p. 69, calls them simply Vimānavatthu-Petavatthu-tṭhakathāgandha, it gives to each of them somewhat earlier, at p. 60, the fanciful style of The Spotless Charmer, Vimāla-vilasini. This title does not appear in the mss. of these two texts, according to Hardy, p. 107. Cp. again below, p. 695. — Comm. on Niddesa. I do not find the colophon of this anecdote in any of the ms. catalogs. The Gnvj., at p. 70, says Saddhamma-ppajjotikā nāma Mahāniddesa's' atṭhakathāgandho; but at p. 61, it is called (if I may coin the word) The Maintainer of the Good Religion, Saddhamma-tṭhitikā nāma.

**Comm's on Abhidhamma treatises.** — The first and second have each a fanciful name, while the last five (see Table III) have one comprehensive title, The Five-Treatise-commentary; but all seven also are comprehended under the broader title, Account of the Supreme Meaning or Paramattha-kathā, by the Gnvj., which says, at p. 59, satta-abhidhamma-gandhānaṃ Paramattha-kathā nāma atṭhakathā. At p. 68 it is called simply the "commentary-book of the seven Abhidhamma books;" cp. also sattābhidhammagandha-atṭhakathā, at p. 60, line 3, and Abhidhamm-atṭhakathā, at p. 60, l. 15, and p. 69, l. 18, and Sdhs., p. 60, l. 18.

**The same title for different texts.** — **Paramattha-dīpanī.** — This means a dozen commentaries, if not more. Not less than six texts of the

<sup>40</sup> And so in Westergaard's Catal., p. 44, b, and in E. Müller's ed., p. 430.

Khuddaka-nikāya have a comm. bearing this title, to wit, nos. 7-8 and 10-13. Curiously, the title *Paramattha-dīpanī* is not even mentioned by the Gvṇj. (see Bode, p. 67), except as title of a *Ṭikā* on Bu.cm. (see below); but it is vouched for as a true title of the comm. on *Therī-gāthā*, on *Peta-vatthu*, and on *Vimāna-vatthu* (nos. 13, 11, 10 : that is, the three published parts) by a line found in the colophon of each of them, to wit :

pakāsanā *Paramattha-dīpanī* nāma nāmato.

Cp. the Sdhs., p. 63, verses 32 and 27. The comm. on *Udāna* is spoken of by Steinthal, p. vii. of his ed. of the text, as "entitled the *Paramattha-dīpanī*;" and the comm. on *Thera-gāthā* is "called *Paramattha-dīpanī*," according to Oldenberg, p. xii. of his ed. of the text. Only in the case of the comm. on *Iti-vuttaka* was I unable to cite authority for entitling it *Paramattha-dīpanī*. Accordingly I wrote to Professor A. Cabaton of the Bibliothèque Nationale to inquire, and he very kindly informed me that in the colophon of the ms. in that library the comm. is indeed called "*Paramattha-dīpanī*, comm. on *Iti-vuttaka*."

*Paramattha-dīpanī* is a title applied, by the Sdhs. at least, to five other commentaries also, namely those on the last five texts of the *Abhidhamma*, nos. 23-27 : for at p. 60, the supercommentary called "The Third Illustrator of the Supreme Meaning" (p. 696, note 43, below) is described as "a statement of the meaning of the Five-Treatise-commentary styled The Elucidator of the Supreme Meaning" (*Pañca-ppakaraṇ-aṭṭhakathāya Paramattha-dīpaniyā attha-vaṇṇanā*). I suppose this *Paramattha-dīpanī* must be Buddhaghosa's. And finally *Dhammapāla*'s supercommentary on the comm. to the *Buddha-vaṇsa* is styled *Paramattha-dīpanī*.<sup>41</sup>

**The "Parts" of the *Paramattha-dīpanī*.** — As to the three "Parts" published by the PTS., namely, no. 13, in 1893, on *Therī-gāthā*; no. 11, in 1894, on *Peta-vatthu*; and no. 10, in 1901, on *Vimāna-vatthu*. — No. 13 is lettered on the back (from the bottom upwards) "*Paramattha Dīpanī*." No. 11 is lettered on the back (from the bottom upwards) "*Dhammapāla's Paramattha-Dīpanī. Part III.*" No. 10 is lettered on the back (from the top downwards) "*Paramattha-Dīpanī. Part IV.*" No further indication of the contents of any of these volumes is given on the back;<sup>42</sup> but the title-page of each does name the text to

<sup>41</sup> Gvṇj., p. 60; cp. Bode's Index, pp. 67, 70.

<sup>42</sup> These negligences are doubtless petty ones. It is only a petty annoyance to take the book from the shelf upsidedown, and only a petty annoyance to have to take down two or three volumes before you get the right one; but such annoyances are gratuitous and have a cumulative tendency to impede rapid work.

which the volume forms a comment; and the cover of no. 13 (which I fortunately preserved) adds the information (not given on the title-page!) that that is "Part V."

How the numbers "V., III., IV.," as designations of these "Parts" of Paramattha-dīpaṇī, were arrived at,—this passes my comprehension. I do not find the individual commentaries designated as "Parts" in the colophons.<sup>43</sup> The matter is so confusing that even the confusion cannot be shown without a little table. In this the Arabic numbers at the left refer to Table III, and the Roman numerals at the left give the Parts according to their order in the canon.

No. 7	Part I.	Ud.cm.			
No. 8	Part II.	It.cm.			
No. 10	Part III.	Vv.cm.	Issued in	1901 as	"Part IV."
No. 11	Part IV.	Pv.cm.	Issued in	1894 as	"Part III."
No. 12	Part V.	Th.1.cm.			
No. 13	Part VI.	Th.2.cm.	Issued in	1893 as	"Part V."

If numbered according to the order in the canon, "Part IV." should have been called Part III., "Part III." should have been called Part IV., and "Part V." should have been called Part VI. If numbered according to the order of publication, "Part IV." should have been called Part III., "Part III." should have been called Part II., and "Part V." should have been called Part I. Evidently to cite any one of these six commentaries as a "Part" of Paramattha-dīpaṇī is sheer folly; and to cite it simply as "Par. Dip." is wholly futile.<sup>44</sup>

**Linattha-ppakāsini**, Illustrator of the Hidden Meaning, is the title of at least six supercommentaries, namely, Dhammapāla's *ṭīkā*s to nos. 1, 2, 3, 4, and 14 of Table III, and also a *ṭīkā* on the *Kaṅkhā-vitarāṇī*.—But enough! a glance at Mrs. Bode's most convenient Index will give a bird's-eye view of the thickets of this endless jungle and convincing proof of the folly of citing the fanciful titles.

**Fanciful titles of books.**—The main purposes of a title are two: (1) like the name of a man, it is to serve as a designation; and (2) it is to indicate the general subject of the book. Except for works of fiction and the like, titles which do not serve the second purpose are to be

<sup>43</sup> The *ṭīkā*s on The Meaningful (no. 21), The Dispeller of Folly (no. 22), and The Five-Treatise-Commentary (no's 23-27) are indeed called respectively, by the Saddhamma-saṅgaha, "The First, Second, and Third Illustrators of the Supreme Meaning," *Paṭhama*-, *Dutiya*-, and *Tatiya*-Paramattha-ppakāsini: see JPTS.1890, p. 60. Likewise at p. 59 we find "First, Second, Third, and Fourth Chest of Essential Meanings" (*Sāratthamañjūsā*) as names of *ṭīkā*s on the four *Nikāyas*.

<sup>44</sup> The author of List 4 seems to have had glimpses of trouble ahead, when, after "Par. Dip. = Paramattha Dīpaṇī," he added "Parts 3 and 5 quoted as Thig. A. and P. V. A."

unqualifiedly condemned. They have been common, however, not only with writers of Pāli and Sanskrit in Ceylon and India, but also with those of other lands and ages. In Sanskrit, for instance, we have a work entitled *The Poet's Secret*, *Kavi-rahasyam*. This is not a vision of Calliope in the grove upon Helicon, but (God save the mark!) a treatise of Sanskrit roots. A work upon Hebrew synonyms by Salomon Urbina (Venice, 1548) is entitled *Tabernacle of the Covenant* (*Tentorium Conventus* or *Ohel Mo'ed*). A supercommentary to the biblical commentary *Rashi*, as being the offspring begotten from the spiritual loins of Rabbi Leo of Prague (about 1590), is called *The Lion's Whelp* (*Catulus Leonis*, *Gur aryeh*, with reference to Genesis 49.9). A treatise of the Divine clemency by William Sibb is entitled *Bowels Opened*, and is cited as *Sibb's Bowels Opened*. Among the fanciful titles of Cotton Mather's works is found one, "Edulecorator. A brief essay on the waters of Marah sweetened."

**Unserviceableness of the fanciful titles of these commentaries.** — In giving English equivalents of these titles (in Table III), I have used the utmost pains to reproduce the essential peculiarities of the originals. If a *Pa-jjotikā* is an *Il-luminator*, then a *Jotikā* should be a *Luminator*. As serving the second purpose of a title (cp. page 696), nothing could belie itself worse by emptiness than "The Fulfiller of Wishes." My equivalents make clear how utterly unserviceable the fanciful titles are. What difference in meaning is there between a *Destroyer of Error* and a *Dispeller of Folly* (no's 2 and 22) such as might help us to associate the one with the *Majjhima* and the other with the *Vibhaṅga-ppakaraṇa*? And when it comes to holding surely in memory the fact that the *Illuminator* (*Pajjotikā*) of the Good Religion is the comm. on the *Niddesa*, while the *Illustrator* (*Pakasini*) of the same is the comm. on the *Paṭisambhida*, — for me, I confess, it's like trying to keep my grip on a pendent icicle. The differences between no's 3 and 5 and 7 (see Table III) are just as elusive. Even if this were not so, the fact that the same fanciful name is applied to more than one text quite defeats the usefulness of the name (see p. 694, end).

**The Hindus often ignore these fanciful titles.** — *Buddhaghosa* does indeed refer (in his *Attha-salini*, p. 97) to his *Complete Clarifier* by its fanciful title, but explains that it is the comm. on the *Vinaya*: *Atthi-kehi pana Samanta-pasādikaṃ Vinay-aṭṭhakatham oloketvā gahetabbo* (cp. p. 98). Later writers, like the author of the *Gnvrj.* (*passim*), speak of a given commentary, just as we should do, simply as a commentary, that is, as an *aṭṭhakathā* or *vaṇṇanā* or *atthavaṇṇanā* or *saṇyaṇṇanā* of such and such a text, and add the fanciful title or not, as the case may be. And so do the writers of the colophons. Thus the *Gnvrj.*, p. 59,



enumerating Buddhaghosa's works, says : The commentary, *Sumaṅgala-vilāsini* by name, upon the *Dīgha-nikāya*, *Dīgha-nikāyassa Sumaṅgala-vilāsini nāma aṭṭhakathā*. The colophon to the *Kvu.cm.*, p. 199, JPTS. 1889 (cp. p. 231, ed. Rangoon), says : *Kathāvatthu-ppakaraṇaṃ . . . tassa niṭṭhitā atthavannanā . . . Kathāvatthu-ppakaraṇa-aṭṭhakathā niṭṭhitā*. Why should we be more Hindu than the Hindus ?

The fanciful titles should be ignored by us also. — Long ago I heard a jocose account of the method of weighing hogs in Arkansas. They make fast the hog to one end of a rail, balance the rail on a fence with stones fastened to the other end, and then guess how much the stones weigh. Those stones correspond to our fanciful titles. Why tell a student that a citation is from the *Par. Jot.* ? He has first to find out that *Par. Jot.* means *Paramattha Jotikā*. Secondly, he must find out what the texts are which have a commentary bearing that name. Thirdly, he must find out which of those texts (in this case *Khuddaka-pāṭha* or *Sutta-nipāta*) is intended. Having got so far, he is just as far as he would have been, if, in the first place, we had told him that the citation was, for example, from the commentary on the *Sutta-nipāta* or, briefly, from the *Suttanipāta-commentary* or *Sn.cm.*

The abbreviation "*cm.*" for "*commentary.*" — Since then the use of the fanciful titles is a blameworthy indirectness, the commentary on a given text should be spoken of by us uniformly as "*the commentary on*" that text, or, briefly, "*the . . . -commentary.*" Thus we ought not to speak of "*the Sumaṅgala-vilāsini*," but rather "*the commentary on the Dīgha*," or, briefly, "*the Dīgha-commentary.*" For this phrase, "*the . . . -commentary*," it remains to devise a uniform and direct and suggestive and simple abbreviation.

In the "*Contractions*" given on p. xvii of Davids and Carpenter's ed. of *Sumaṅgala-vilāsini*, we find three commentaries designated in three different ways : namely, *Dhammapada-commentary* as *Dhp. Com.* ; *Jātaka-commentary* as *J.* ; and *Vinaya-commentary* as *S.P.* Such lack of uniformity, if carried far, would be exceedingly embarrassing. — Lists 1 and 4 and 10 use *A.*, the initial letter of *aṭṭha-kathā*, the Pāli word for "*commentary*," and List 13 uses *Ak.* This again is a useless indirection. — Aufrecht, in his *Catalogus catalogorum*, uses a turned *C* (C) for commentary, and two turned *C*'s with a stroke (ΘΘ) for super-commentary. Personally, I like this ; but as it is too arbitrary for general use, and suggests withal the "*scruples*" of Apothecaries' Weight, I scruple to use it. — The designation may best be something that suggests, not only the English word "*commentary*," but also its various equivalents (*Fr. commentaire* = *It. commentario* = *Sp. co-*

mentario = L. commentarium = G. Commentar). Hence, not Cy. nor Comm. (which last is long). Lists 2 and 11 have C, which is a capital and is too short and suggests Culla, etc. Either com. or cm. would serve very well; but since cm. is as readily suggestive as com., and shorter, and does not suggest anything else, I think that cm. is on the whole the best.

**Supercommentaries.** — The same objections to fanciful titles are cogent here as before. Moreover, the Hindus often employ a special word for a supercommentary, namely, *ṭikā*. Thus they apply this name to the very important supercommentary of Ānandagiri upon Ṣaṅkara's commentary (*bhāṣya*) upon the Upanishads. This word *ṭikā* is a short and convenient one; and since it begins with a characteristic and very rare initial, *ṭ*, and one which is very suggestive, and since supercommentary is a long word and difficult to abbreviate satisfactorily, I favor designating these works by *ṭ*. For Dhammapāla's supercommentary upon Buddhaghosa's commentary entitled Destroyer of Error or Papañca-sūdanī, we write, not *Linattha-ppakāsini* (which may be any one of six different things: cp. p. 696), but simply *M.cm.ṭ*, and read it as Supercommentary on the Majjhima-commentary.

**Methods of designating the manuscripts.** — In classical philology, the codices are named after persons who once owned them (thus the Vossianus of Ovid), or after the places where they are kept (thus, Parisinus, Guelferbytanus; Bodleianus, Vaticanus).<sup>45</sup> In a discipline which has so long been cultivated, it would be a questionable proceeding to depart from long-accepted usage, especially in the case of mss. celebrated the world over. But Pāli philology is very young, and definitive designations are in large measure yet to be made. Considering broadly the ways of literary tradition in the Orient, the multiplicity of the mss., and the inevitable modernity of many of them, the complete insignificance of temporary ownership, and the comparative insignificance of the place of keeping, — it is evidently a headless thing to

<sup>45</sup> Sometimes even the material employed gives the name to a ms. Thus the world-famed ms. of Ulphilas at Upsala is called the Codex argenteus, because it is in letters of silver on purple parchment. The first Cingalese ms. of the Kathāvatthu is designated as P, either because it belonged to a Professor, or, more probably, because it is written on Paper leaves as distinguished from Palm-leaves. This reminds me of the old woman who always marked the upper crust of her pies, not only her mince-pies but also her apple-pies, with "TM" meaning in the one case "T is mince," and in the other case "Taint mince." — For the benefit of the dwellers in partibus, I observe that mince-pies are made of pastry filled with minced meat, that T is = It is, and that Taint = It is not.

follow blindly the procedure of Hellenists or Latinists, good or bad as that may be. And in fact, in looking over the prefaces of the various editions of Pāli texts, I have been so struck by the abominable and needless confusion of the sigla codicum, that I take this opportunity to urge a rational course of procedure.

**Four classes of Pāli mss. to be clearly distinguished.**—The material for editions of Pāli texts consists of mss. in the Pāli language, and written, some in Burmese letters, some in Cingalese, some in Kambodian, and some in Siamese letters. It is, in the first place, to any one who has even a slight knowledge of these four alphabets, as plain as a pikestaff that the really important thing for us to know concerning a given reading as reported in an apparatus criticus is not whether the ms. in which it appears belonged twenty or thirty years ago to Richard Morris or to Sir Arthur Phayre, nor whether it was kept in Copenhagen or Chicago.<sup>46</sup> What we do greatly need to know about a given reading is this, In what country did the ms. containing it originate, and in what alphabet is it written?

**Country of origin. Alphabet used.**—Why these two matters should be indicated by the siglum may be shown by an example or two. There are certain peculiarities of orthography proper to mss. coming from Burma, and others proper to mss. coming from Ceylon. If, in a given passage, we know from the sigla that, for instance, the ms. which reads *veḷu* is from Burma, while the ms. reading *veṇu* is from Ceylon, we may very well discount that fact<sup>47</sup> and let it pass without special comment. The provenience of the ms. is here the essential question. In other cases the essential question may be, In what alphabet is the reading given? In the Cingalese alphabet, for example, *y* and *s* are confusingly similar, while *t* and *n* are almost desperately indistinguishable. In Burmese, on the other hand, there is not the slightest danger of confusing *t* and *n*. Now, taking for example<sup>48</sup> the passage Pv. iv. 6<sup>5</sup>, if we know that the distinction between *santo* and *yan no* in Cingalese letters is not worth a fig, and that one Burmese ms. reading *yan no* is worth twenty Cingalese mss. with the unintelligible *santo*, the fact that the unintelligible *santo* is in Cingalese letters is the fact of prime importance.<sup>49</sup>

<sup>46</sup> The sigla used in the Añguttara (see below) tell us just the things that we do not need to know, and most effectually conceal from us all that we do. They are models of badness.

<sup>47</sup> See Davids and Carpenter, preface to D.cm., I., p. xv.

<sup>48</sup> Cp. Minayeff's ed. of Pv., p. 63, verse 5, with Hardy's ed. of Pv.cm., page 261.

<sup>49</sup> And yet this one little fact is not to be known from Minayeff's ed. except at a cost of precious minutes! See his preface, p. iii., top, p. v., bottom, p. vi., top.

Both the Burmese and the Cingalese alphabets abound in groups of confusingly similar letters. Thus in Burmese we have the groups : bh and h and s ; te and vo ; dh and m ; ṭ and ḍ ; ñ and u (initial). In Cingalese we have : bh and h and g ; t and n ; s and y ; v and c ; ch and j ; ph and th and e (initial) ; m and o (initial).<sup>50</sup> It is because the points of confusion are differently located in the several alphabets that a ms. of one class often proves to be an effectual check (Kontrolle) upon a ms. of another.<sup>51</sup>

**Group-letter with exponent, for an individual ms.** — The logical conclusion from all this is clear. The sigla must show, each on its face, to which one of the four groups or classes the ms. belongs. Nor is there the slightest difficulty in devising such sigla, as the next paragraph shows. The letter which indicates the group I call the group-letter. This in the first place. — In the second place, each siglum must of course indicate the individual ms. of the group to which the ms. belongs. This also is very simply and easily done, namely, by placing after the group-letter (which must be a capital) a small letter or an Arabic numeral. This letter or numeral I call an exponent.

**Determination of the group-letters.** — **B = Burmese ; C = Cingalese ; K = Kambodian ; S = Siamese.** — The word "Burmese" is never written<sup>52</sup> with any other initial than B. Nor can there be any doubt that S is the only available abbreviation<sup>53</sup> for "Siamese." It is quite true that "Singhalese" or "Sinhalese," like the older forms of the name of the island, Sanskrit Siṃhala-dvīpa, Pāli Sihala-dīpa,<sup>54</sup> is very commonly spelled with an S, in English as in German ; and true also that "Cingalese" and "Ceylonese" are in irreproachably good use<sup>55</sup> and are spelled with a C ; but for the name of the island, "Ceylon," although it was formerly written<sup>56</sup> with S and Z, the spelling with C is now the fully established one in English and French and German. And since the necessity of employing S for "Siamese" is inexorable, we have no

<sup>50</sup> On the other hand, both in Burmese and in Cingalese, t is clearly distinguishable from ṭ, and n from ṇ.

<sup>51</sup> Windisch has made most useful observations on this subject in the preface to his *Iti-vuttaka* (1889), p. iv. ; and so has Hardy in the preface to his ed. of the *Pv.cm.* (1894), p. vii. Cp. also Hardy's remarks on p. v. of his preface to *Aṅguttara*, vol. V., and among them this: "There is no ms. nor any set of mss. which can be relied upon indiscriminately."

<sup>52</sup> Since we are not likely to be so pedantic as to adopt the form *Mranmā*.

<sup>53</sup> It would indeed be far-fetched pedantry to use a Th (for Thai) !

<sup>54</sup> For the origin of the name, see *Mhvṇ.*, vii. 42, ed. Geiger.

<sup>55</sup> Linschoten, in 1598, writes Cingalas : see Yule-Burnell, *Hobson-Jobson*, s.v. Singalese.

<sup>56</sup> See *Hobson-Jobson*, s.v. Ceylon.

choice left us, as between S and C, for the mss. of Ceylon, and must perforce use C. And although either K or C would serve for "Kambodian" or "Cambodian," it is most fortunate that we have a choice<sup>57</sup> and can avoid using the preempted and ambiguous C by employing the unambiguous K.

The most important one of these four designations, C (and not S) for Cingalese, was employed in 1877 by Fausböll in the first volume of the *Jātaka*. Again, in 1885, in his ed. of the *Sutta-nipāta*, he goes still farther on the right course, and designates his Burmese mss. by B and his Cingalese mss. by C, distinguishing the individuals of each class by suggestive exponents. Thus B<sup>a</sup> is the Burmese ms. of the Asiatic Society of London, and B<sup>i</sup> is that of the India Office. C<sup>k</sup> is the Cingalese ms. in Copenhagen, and C<sup>b</sup> is that of the British Museum. Two years later, in 1887, no less than three, and those the most important, of the four designations (B = Burmese, C = Cingalese, S = Siamese) were all settled, and settled wisely, by Fausböll in his preface to the *Jātaka*, vol. 4, p. vi.

**The exponents.** — The exponents may very well be either Arabic numerals or small letters, or both numerals and letters may be used together. I think the numerals (but only from 1 to 9) are better than the letters, unless it is desired to suggest by a small letter the name of some especially famous library or scholar. Numbers with two digits should be avoided; if there are more than nine authorities in a given group, numbers and letters may be used together as exponents.

**Typography of the designations of the mss.** — The group-letter should always be a capital letter, and no period or other mark of punctuation should be used after it as a part of the designation.<sup>58</sup> The use of a digraph as siglum is not to be tolerated: thus Ph for Phayre should be avoided. The exponents may be set either as "superiors" (thus: B<sup>i</sup>) or else so as to be on a line with the group-letter (thus: B1);<sup>59</sup> but the best and easiest way of all is to set the exponents with a hybrid type, of which the face is two points smaller than the body (thus: B<sub>1</sub>). If letters (not numbers) are used as exponents, they should certainly be small letters, never capitals;<sup>60</sup> and I think it is better that they

<sup>57</sup> In the *Mhv.* of 1908, the editor chooses C for Kambodian, although he had already chosen K for it in List 13.

<sup>58</sup> After the group-letter as a part of a sentence in which it may occur, any appropriate mark of punctuation may of course be put.

<sup>59</sup> Never below the line; the bad effect of this method is exemplified in vol. III. of the *Aṅguttara*.

<sup>60</sup> Volume II. of the *Aṅguttara* shows the clumsy effect of capitals used as exponents.



should be Roman and not Italic (Cursivschrift).<sup>61</sup> The exponents should be separated, each from its neighbors (but not from the group-letter), by a comma (thus : B<sub>1</sub>, e, 9).<sup>62</sup>

**Confusion of the designations in texts already issued.** — In what follows, the editions of the Pāli Text Society<sup>63</sup> are intended, except in the case of the Jātaka and Vinaya. Some of the texts (Vv., Bu., Cr.; Dhs., Pug.) have no apparatus criticus and hence no sigla codicum.

The principle underlying Fausböll's procedure in the Sutta-nipāta (1885) was expressly enunciated in 1886 by the editors of the D.cm. (preface, p. xii), who say : We "give the Sinhalese tradition as our text, and . . . add the Burmese readings in our notes. And it is to make this perfectly clear and easy to the reader that we have adopted the plan of naming the Sinhalese mss. not D., T., etc., but S<sup>d</sup>, S<sup>t</sup>, etc. When we are able to quote mss. in Kambojan characters, we shall designate them on the same principle as K<sup>d</sup>, K<sup>t</sup>, etc."

The principle is absolutely correct ; but its enunciators or authors, in using S instead of C for Cingalese, have applied it with such lack of prevision and circumspection as largely to defeat their purpose. For the results, see below, under Digha, etc. It is most amazing and unfortunate that Fausböll's good example was not duly and generally heeded, and that the principle just rehearsed was put into practice so badly. The editors of Pāli texts assuredly *possess* discernment enough to recognize the excellence of Fausböll's procedure, and wisdom enough to follow it ; but in this matter they have been simply heedless and have failed to *use* those qualities. If scholars would uniformly adopt the sigla here proposed, the economy and convenience and utility of them would be very great, and would be surely recognized by all who tried them.

To make this clear, it is worth while to show up the existing confusion. This may be summarized as follows : 1. In some cases, the mss., without any reference to the groups to which they belong, are designated by haphazard sigla, which convey no idea as to the origin of the ms. or the alphabet in which it is written. These sigla are so arbitrary

<sup>61</sup> Fausböll's Sutta-nipāta shows small italics used as exponents.

<sup>62</sup> I may say in this place (for lack of a better) : If the apparatus criticus is given in the foot-notes, with reference-numbers corresponding to numbers in the text above, then the reference-numbers at the foot (not in the text) may well be set in a black-faced type, and they should certainly be set with columnar alignment.

<sup>63</sup> I beg the reader not to think that I wish to detract in the smallest degree from the very great merit of the services rendered to science by the Managing Chairman of the Pāli Text Society. Nothing could be farther from my wish. My sole purpose is to show how hurtful the present lack of agreement and system is, and to put an end to it.

and unsystematic that it is neither possible to memorize them, nor worth the while, if possible; and one set of them has, as a rule, nothing to do with another set. — 2. In other cases, the mss. are designated with reference to the groups to which they belong, but the group-letters are in part ill-chosen and the choices of different editors disagree. C is used for Cingalese and Kambodian, and S is used for Cingalese and Siamese. Or, to put it the other way, Cingalese is designated by C and S; Kambodian, by C and K; and Siamese, by S and K and Si. The details follow.

**Digha-nikāya.** — In vol. I. (1890) the readings of the Burmese mss. were designated by B with exponents, and those of the Cingalese mss. by S with exponents. This was in accord with the principle stated in 1886 in the preface to D.cm. (reprinted above, p. 703). When vol. II. (1903) appeared, the Royal Siamese ed. had meantime become available, and it was necessary to cite its readings. Instead of changing from S to C for Cingalese (so as to have S free to use for Siamese), the editor stuck to his short-sighted error, and, quite forgetting his promise (above, p. 703) to use K for Kambodian, he designated the Siamese readings by K, because, forsooth, they are (preface to D., II., p. viii) "the readings of mss. written in the Kambojan character"! Since a new edition in Kambodian characters is now expected from Bangkok, it remains to see how confusion will be still further confounded.

**Majjhima-nikāya.** — In vol. I., Trenckner designated his Burmese ms. by M, and his Cingalese ms. by A. In vols. II.-III., his successor, Chalmers, adopting the correct principle (as in D.cm.), but with the faulty application, changed the sigla and designated his Burmese ms. by B<sup>a</sup>, his Cingalese by S<sup>k</sup> S<sup>t</sup>, and the Siamese ed. by Si.

**Saṃyutta-nikāya.** — Feer designated his Burmese mss. by B<sup>1</sup> B<sup>2</sup>, his Cingalese mss. by S<sup>1</sup> S<sup>2</sup> S<sup>t</sup>, and his ms. of S.cm., "in Siamese-Cambodian characters," by C.

**Aṅguttara-nikāya.** — In vol. I. (1885) Morris designates his Burmese ms. by Ph (= Phayre); his Cingalese mss. by T (Turnour), Ba and Bb (British Museum), D (Davids), Tr (Trenckner); and his Cingalese mss. of the A.cm. by Com. In vol. II. (1888) he changes his system of designations, probably in deference to the views of the ed's of D.cm. (given above, p. 703): here his Burmese ms. is B.K. and his Cingalese mss. are S.T., S.D., S.Tr., S.M. — typographically most awkward. In vol. III. the lamented Hardy designates his Burmese authorities as M., Ph., M<sub>3</sub>; and his Cingalese as T., M<sub>6</sub>, M<sub>7</sub>, M<sub>9</sub>, M<sub>10</sub>, T<sub>1</sub>; and adds new confusion by introducing S with the meaning, not of Cingalese, but of Siamese. In short, the whole system (or rather hotch-potch) of sigla is so desperately muddled as almost wholly to defeat the purpose of an apparatus criticus.

**Udāna.** — Steinthal designates his Burmese ms. by A; his Cingalese mss. by B and D; and his ms. of the commentary by C.

**Iti-vuttaka.** — Windisch enumerates his mss. very properly in two distinct series, and his first Burmese ms. is called B and his first Cingalese ms., C; but he has not carried out this good beginning.

**Sutta-nipāta.** — Fausböll's edition is not mentioned here as an instance of confusion, but rather by way of calling attention to his admirable procedure described above, p. 702.

**Peta-vatthu.** — Minayeff uses B for his Burmese ms., and C, D, C<sup>1</sup>, D<sup>1</sup> for his Cingalese.

**Thera-gāthā, Therī gāthā.** — In the prior text, the Burmese mss. are A and B, and the Cingalese are C and D. In the latter, the Burmese mss. are B, L (London), P (Paris), and C (commentary); and the Cingalese ms. is S (Subhūti).

**Jātaka.** — As early as 1877 Fausböll used the excellent method described above, p. 702. In his preliminary remarks to vol. 4 (1887), he gives B, C, and S as the proper abbreviations for Burmese, Cingalese, and Siamese; and in vol. 5, a Siamese ms. is cited in the notes as S<sup>dr</sup>.

**Paṭisambhidā-magga.** — Fausböll's good example is wholly disregarded. Burmese is M (Mandalay); Cingalese is S; and (as in Dīgha II.) Siamese is K.

**Vinaya.** — The designations of the London ed. (1879–1883) vary by volumes, and so perplexingly as to baffle even a good memory. If, in designating the editions of the Mahā-bhārata, we called the Bombay edition C and the Calcutta edition B, we might remember it as a case of contraries; but not even that unhappy makeshift will serve us here, as the table shows.

Volume.	Burmese mss.			Cingalese mss.	
I.	A	C	E	B	D
II.	A	C	D	B	
III.	A	C		B	D
IV.	A	B	C D		
V.	A	C	D	B	

**Vibhaṅga.** — Here, as in Dīgha II., Burmese is B, Cingalese is S, and Siamese is K (Kambodian).

**Kathā-vatthu.** — Burmese is M (Mandalay); Cingalese is S for palm-leaf mss., and P for the paper ms. (cp. p. 699, note, above), and (as in Dīgha II.) Siamese is K.

**Paṭṭhāna.** — The Burmese authorities are B and R (the Rangoon print); Cingalese is S; and Siamese (again: Behold how great a matter a little fire kindleth!) is K.

**Mahā-vaṃsa.** — In the edition of 1908 (see p. LVI), the Burmese mss. are designated by B, the Cingalese by S, and the Kambodian by C.

**Group-letter, without exponent, for a group of mss.** — It is a very considerable advantage of the system proposed by me, that a group-letter may be used, without the exponents, to designate collectively all the manuscripts of that group. Thus, in the forthcoming Visuddhi-magga, B1 and B2 represent two Burmese mss., and B9 a Burmese printed text; while B, without exponents, is the simple and natural designation of all three Burmese authorities collectively. Similarly C1, C2, C3, C4 represent four Cingalese mss., and C9 the Colombo printed text; while C alone means all these five authorities. In like manner, when occasion arises, K may be used alone for all the Kambodian authorities, and S for all the Siamese.

At first I thought of this advantage merely as one incidental to the use of the system of group-letters; but I now deem this simple and natural way of designating all the mss. of a group collectively to be an essential and very valuable part of the system. The presence or absence of exponents is therefore also an essential matter. The question then arises, What shall we do when a single ms. forms a "group"? When an editor has only one ms. of a given group (Burmese, for instance), so that that ms. alone constitutes the entire group, it seems at first blush immaterial whether he calls it B1 or B; but for this case I propose the following rule: If he cites the ms. *as an individual ms.*, let him cite it with an exponent, thus, as B1 or B<sub>a</sub>; if he cites it with other groups (for example, with CKS) *as a group*, let him cite it without an exponent. Thus BCKS would mean each and every authority of all four groups.

Feer, in the Sanyutta, I. (1884), p. xii., uses SS. as a designation of S<sup>1</sup>, S<sup>2</sup>, S<sup>3</sup>, taken collectively. Morris, in the Aṅguttara, I. (1885), p. 102 and later, uses SS. and later S.S., apparently to designate his Cingalese authorities collectively. He gives no explanation that I can find, but seems to be following Feer. Since, in designating an individual ms., an exponent should always be used with the group-letter, it follows that the use of the group-letter without an exponent is amply sufficient and characteristic as a designation for all the mss. of that group collectively. Feer's duplication of the group-letter is therefore needless.

In the Mahā-vaṃsa of 1908 (see pages V, VI, VII, LVI), the editor comprehends his Burmese mss. B1 and B2 under the designation X; his Cingalese mss. S1, S2, S3, S4, S5, and S6 under the designation Y; and his Kambodian mss. C1 and C2 under the designation Z. In practice, this is extremely confusing. The confusion in the use of

sigla is already so great (p. 703) that it is well-nigh impossible to remember their meanings. To superimpose the difficulty of remembering a new set of collective designations is a most regrettable procedure, and all the more so because they are so indirect and so needless.

**Postscript.** — May 21, 1909. Letters received this morning from H. R. H., Prince Vajira-ñāṇa, and dated Pavara-nivesa Vihāra, Bangkok, Siam, April 11, 1909, report that the publication of the second edition of the Siamese Tipiṭaka (referred to above, at page 667) and of the first edition of the commentaries is at a standstill, apparently on account of the difficulties with the introduction of the Kambodian types. His Royal Highness adds that he is editing Buddhaghosa's Dhammapada-commentary, and expects to complete the first volume, containing one half of it, in May, 1909. — C. R. L.





